

Phillip My King.

Look at me with thy large brown eyes, Phillip, my king! For round these purple shadow lies Of babyhood's rosy cheeks...

SISTERS OF THE GOOD SHEPHERD.

Origin and Object.

CONTINUED FROM LAST WEEK. A woman named Madeleine Lamy, who was herself in great poverty, had received some of the penitents into her lowly abode; she taught them to live according to the precepts of the Gospel...

"One day Father Eudes went with M. de Bonnières and M. and Madame Blouet de Camilly to visit a church in the neighborhood. Madeleine Lamy appeared suddenly before them, and thus addressed Father Eudes' companions...

"These simple but energetic words made a great impression upon her hearers. They began to consider how they could best satisfy her, and when she returned to the charge the day was gained. One of them undertook to pay the rent of a house, another to furnish it...

"A house near the Millet gate, opposite the chapel of St. Gratien, at Caen, was hired; on the 25th November, 1841, the penitents were installed there, and, with the aid of some pious women who had consented to take care of this little flock...

"He often visited these poor girls, gave them instructions in private, and endeavored to provide temporal assistance for them. In order that they might acquire a taste for a mode of life so different from the one they had given up...

"Such was the modest origin of the Order of Our Lady of Charity of the Good Shepherd. Every good work meets with crosses and contradictions, and it was not to be otherwise with the Congregation instituted by Father Eudes...

"The number of penitents constantly increasing rendered it larger than necessary and soon required several new foundations. Long had Father Eudes and the good Sisters sighed for the Papal approbation which would crown their work...

"The second division of the establishment is set apart for women who had forsaken the path of virtue, and who have entered the house by their own free will, if of age, or have been sent there by their relations, if minors...

"They are called Penitents, and are divided into different classes, according to the greater or less guilt of their previous life and their conduct after admission. The remedies in the case of these wounded souls consist of prayer, silence and frequent confession, and above all, gentle guidance and supervision...

"The Sisters who have care of the classes are the only ones who hold communication with the penitents. They never leave them alone by day or night; they call commanding a complete view of the dormitory of the Penitents. A number of the reformed women, fearful of their own weakness, beg to remain forever in the Asylum...

"A number of the reformed women, fearful of their own weakness, beg to remain forever in the Asylum. These form the class of Perseverance or Magdalens. They are all clothed in black, and wear a crucifix on the breast; and a rosary at their side, their calm and peaceful countenances bespeak the grace of Christ which reigns in their hearts and their heavenly lives are the blessed fruits of the fourth vow imposed by Father Eudes."

"ROUGH ON RATS," clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks. 15c.

you have fulfilled this obligation. Woe to the daughter of Our Lady of Charity who has won no soul to be presented by her to God on that day.

"Think of this, my dear daughters in Christ. Be firmly persuaded that you are absolutely bound to do all that care, diligence and prayer, and above all the example of a holy life can do to win for your Spouse the souls that He has redeemed with His Blood. Bear it constantly in mind. Oh! if it were possible that you should ever be so unhappy as to neglect it, I now pray with all my heart that our Heavenly Father may chastise you so severely as to compel you immediately to return with fervor to your divine and holy vocation."

Like the grain of mustard seed spoken of by Our Divine Saviour in the Gospel, which though being the smallest of all seeds grew to be a tree and spread its branches far and wide, so the Order of the Sisters of Our Lady of Charity, grew from such a beginning to be a powerful means of salvation to thousands, not only in the town where first established but in almost every part of the known world. At the time of the French Revolution it had houses in the following towns in France, Caen, Rennes, Guingamp, Vannes, Tours, La Rochelle and Paris.

Like all communities in France, at this period, the Sisters of Our Lady of Charity suffered severe losses. "But in vain," says the illustrious M. de Montalambert, "the spoilers constantly recommence the work which revolutionary writers in their devoted charity is ever ready to begin its work anew." And in truth not so long as these troublesome times ceased than the old houses were opened again and new foundations began to be made, and ever since the Order has continued its course and God alone knows the good that has been done by it since the day when poor Madeleine Lamy began with Father Eudes to provide a suitable dwelling for the women whom he had rescued from degradation and misery. Among the later foundations may be mentioned Versailles, Nantes, Lyons, Valence, Toulouse, Le Mans, Blois, Montauban, Marselles (two houses), Beacons, in France; Dublin, Ireland; Buffalo, N. Y.; Ottawa, Toronto, Canada; Bilbao, Spain; Herefordshire, England, and Loretto, Italy.

And now let us speak of something that is most interesting; the working of the Institute. And first as regards the dress of the Sisters. As a mark of devotion to the Blessed Virgin, who is the Patroness and Mother of the Institution, and in order to keep the symbol of purity constantly before the nuns, their dress is white even to the shoes. The choir sisters only, wear black veils to remind them constantly that they must pray and do penance for their adopted daughters.

Over the heart, inside of the habit, is a cross worked in blue, worn as a remembrance of the passion of Christ and of the duties they have taken upon them. The habit, scapular and long white cloak are all blessed on entering the novitiate. The nuns wear hung at the right side, a large ivory Rosary, and around the neck, a silver heart, two inches long, blessed on the day of profession. On one side of this heart is the figure of the Blessed Virgin with the Infant Jesus, surrounded by wreaths of roses and lilies, on the other side are engraved the words, "VIVE JESUS ET MARIE." The band on the forehead and the simple encircling the face and neck of each Sister are of linen; all the other garments are woolen.

As the chief occupation of the nuns, besides prayer, is to reform those who have strayed from the path of virtue, the novices are carefully trained in their duties towards the penitents. The principle of the sisters is to unite firmness with gentleness in their treatment of these poor stray sheep. It was written of one of their earliest Superiors, Mother Mary of the Holy Trinity, "gentleness was her rule even with the most refractory penitents, and by it she soon won their hearts." The penitents are always called by the sweet name of "children," and in respect for her feelings each one is given a name different from that which she bore in the world. They are never allowed to speak to one another of their relatives or of their past life.

One who visited a Monastery of the Sisters of Our Lady of Charity speaks thus of what he saw, and as the rule is practically the same in every house of the Order, to speak of one is to speak of all. "The first class of which we visited was that of the Perseverance, composed of young girls, who had not given open scandal, but whose position had been such as to expose them to great danger. They are completely separated from the penitents, and are divided into classes according to their age.

"The second division of the establishment is set apart for women who had forsaken the path of virtue, and who have entered the house by their own free will, if of age, or have been sent there by their relations, if minors. They are called Penitents, and are divided into different classes, according to the greater or less guilt of their previous life and their conduct after admission. The remedies in the case of these wounded souls consist of prayer, silence and frequent confession, and above all, gentle guidance and supervision. These poor creatures, who have often previously been treated with great harshness, find themselves all at once surrounded with a care and consideration quite new to them, and may be filled with grief when the moment comes for leaving this place of protection.

"The Sisters who have care of the classes are the only ones who hold communication with the penitents. They never leave them alone by day or night; they call commanding a complete view of the dormitory of the Penitents. A number of the reformed women, fearful of their own weakness, beg to remain forever in the Asylum. These form the class of Perseverance or Magdalens. They are all clothed in black, and wear a crucifix on the breast; and a rosary at their side, their calm and peaceful countenances bespeak the grace of Christ which reigns in their hearts and their heavenly lives are the blessed fruits of the fourth vow imposed by Father Eudes."

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HALF HOURS WITH THE SAINTS.

Saint Hilary.

SUBMISSION TO THE DESIGNS OF GOD.— Hilary, bishop of Poitiers, was a shining light in the Church of Gaul during the fourth century. The courage with which he opposed the projects of the emperor Constantius, who favoured Arianism, caused him to be exiled to the East; but this event, so far from proving a misfortune, became to religion a powerful means of procuring salvation for her children; inasmuch as Hilary, during that interval, composed his admirable treatise on the Trinity, wherein is so clearly set forth the orthodox belief; he assisted at the Council of Seleucia, and bore testimony to the doctrine of the Western Church, falsely accused of favouring the heresy of Sabellianism. Having witnessed the violence which had been shown to the fathers of the council, and having been advised of the frauds of which the fathers of the Council of Rimini, held at the same time, had been made the victims, he addressed his complaints to the emperor, so as utterly to disconcert the latter; and, by his writings and prudent measures, preserved the Church from a deplorable schism. Hence the Arians, troubled by his presence, contrived to have him sent back to his own see, where he died in 368.

MORAL REFLECTION.—Let us accept all the events of life as proceeding from the hand of Providence, "which reacheth from end to end mightily, and ordereth all things sweetly."—(Wisd. viii. 1.)

Saint Paul The Hermit.

DETACHMENT FROM THE WORLD.—The emperor Diocletian having directed a violent persecution against the Christian religion, in the year 250, an inhabitant of the lower Thebaid, named Paul, fearing lest he might be shaken in the faith by the sight of the torments, fled to the desert, in order to avoid being sought out, and also to practice there without hindrance the virtues recommended by the Gospel. A grove shaded by a palm-tree and cooled by a limpid brook, served as his abiding-place for the remainder of his life; the fruit of the palm-tree sufficing for his nourishment through many long years, and its leaves affording the needful covering to his limbs. When this sap and vigour of the life was exhausted, God sent to him day by day a portion of bread, by the agency of a raven. Paul lived on in this retirement, given up to contemplation, prayer, and the labour of his hands, till he reached the age of 113. St. Anthony came to visit him there, and partook of the bread brought to him by his winged messenger, in ampler allowance, during the time of his stay; and, a few days after, consigned him to the earth in the grave hollowed out by two doves. Thus God careth for His saints!

MORAL REFLECTION.—Let us put in practice the warning words of our Lord, "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you."—(Mat. xii. 31.)

Saint Honoratus.

ZEAL FOR THE SALVATION OF ONE'S NEIGHBOR.—Honoratus, containing the empty honours of the world, although born of one of the most consular families of Gaul, devoted himself from his very youth to the service of God, and inspired one of his brothers, named Venantius, with the same praiseworthy sentiments. They proceeded, therefore, to Achaia in company, in order to seek out a solitary retreat far from their own country. Venantius, dying, Honoratus remained in Gaul; he retired to the island of Lerins, which he peopled with pious solitaries. He bestowed the utmost solicitude on each, and carefully initiated them into the highest virtues. But his zeal did not confine itself within narrow bounds; it extended to whosoever there was good to be effected. Hence it was that he sought to bring about the sanctification of Hilary, who was to succeed him in the episcopate; for the inhabitants of Arles, wondering at the great sanctity of Honoratus, had claimed and obtained the favour of his being appointed their bishop. He held the see but two years, the Lord having called him away, to receive the crowning reward of his merits. St. Honoratus died in 429; St. Hilary, his disciple, wrote his life.

MORAL REFLECTION.—Let us labour for the salvation of our neighbor. The apostle St. James gives the assurance that "He who catcheth a sinner to be converted from the error of his way, shall save his soul from death, and cover a multitude of sins."—(Jas. v. 20.)

The Knight and the Pilgrim.

In a magnificent castle, all trace of which has long since disappeared, there once lived a rich and powerful knight. He spent large sums of money in adorning his luxurious abode, but did very little to relieve the poor. One night a pilgrim stopped at the castle gate and begged a lodging. The owner repulsed him harshly, saying, "Begone; this castle is not an inn." The pilgrim replied: "Permit me, Sir Knight, to propose three questions, and then I will take my departure as you command."

"Well, let me hear them," answered the knight. "Who inhabited this castle before you?" "My father." "Who had it before him?" "My grandfather." "And who is to live there after you?" "My son, if God wills." "Now," said the pilgrim, "if each of you lives here only a certain time, and then has to make room for a new occupant, your castle is indeed an inn, and those dwelling in it are only guests. Therefore, do not spend so much time and money in beautifying a place where you can only remain for a brief period; rather do something for the benefit of the poor and you will thus acquire an everlasting abode in Paradise."

The knight was touched and converted by these words. He provided the pilgrim with comfortable quarters for the night, and was ever afterwards kind and charitable to the needy.

Wrecks of humanity, who have wasted their manly vigor and precious youthfulness in dissipated practices, arrested in solitude, in the Nervous Debility, Impaired Memory, Mental Anxiety, Dependancy, Lack of Self-confidence and Will Power, Weak Back, Involuntary Vital Losses, and kind letter postages should address with three letter postage stamps for large illustrated treatise, giving unfailing means of cure, WORLD'S DIETETARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Undoubtedly the best medicine to keep on hand for Colds, Coughs, Asthma, Bronchitis and Pulmonary troubles generally, is Hagar's Pectoral Balsam. It will not cure Consumption, but it will cure those troublesome conditions leading thereto.

THE SPECTRE MONK OF MESSINA.

BY LADY HERBERT DE LEA.

In the year 1784 there was a terrible earthquake at Messina. Houses were thrown down, many lives were lost, the very graves were opened. The only thing which escaped was the Cathedral, and the people attributed its safety to a miracle. A few years after this event the Chevalier, a man of noble French family, one of whose brothers was a distinguished general officer, and the other a minister at Berlin, visited Messina for the purpose of seeing the scene of devastation and of making researches among the monuments and ruins. He was of the Order of the Knights of Malta, and a priest; a man of high character, of cultivated intellect, and of great physical courage. He arrived at Messina on a fine summer day, and getting the key of the Cathedral from the custodian—for it was after Vespers—commenced copying the inscriptions and examining the building. His researches occupied him so long that he did not see that the day was waning; and when he turned round to go out by the door through which he had come he found it locked. He tried the other doors, but all were equally closed. The custodian, having let him in some hours before, and concluding he had long since gone away, had locked up the building and gone home. The Chevalier shouted in vain; the earthquake had destroyed all the houses in the neighborhood, and there was no one to hear his cries. He had, therefore, no alternative but to wait till his fate, and to make up his mind to spend the night in the Cathedral. He looked round for some place to establish himself. Everything was of marble except the confessional, and in one of these he enclosed himself in a tolerably comfortable chair, and tried to go to sleep. Sleep, however, was not easy. The strangeness of the situation, the increasing darkness, and the superstition which the strongest mind might be supposed to feel under the circumstances, effectually banished any feeling of drowsiness. There was a large clock in the tower of the Cathedral, the tones of which sounded more nearly and solemnly within the building than without. The Chevalier, with the intensity of hearing which sleeplessness gives, listened to every stroke of the clock. First ten, then the quarters; then eleven, then the quarters again; then twelve o'clock. As the last stroke of midnight died away, he perceived suddenly a light appearing at the high altar. The altar candles seemed suddenly to be lighted, and a figure in a monk's dress and cowl walked out from a niche at the back of the altar. Turning when he reached the front of the altar, the figure exclaimed in a deep and solemn voice: "Is there any priest here who will say a Mass for the repose of my soul?"

No answer followed; and the monk slowly walked down the church, passing by the confessional, where the Chevalier saw that the face under the cowl was that of a dead man. Entire darkness followed; but when the clock struck the half hour the same events occurred; the same light appeared, and the same figure; and the same question was asked, and to answer returned; and the same monk, illuminated by the same unearthly light, walked softly down the church.

Now the Chevalier was a bold man, and he resolved if the same thing occurred again, that he would answer the question and say the Mass. As the clock struck ten, the altar candles lighted, the monk again appeared, and when he once more exclaimed, "Is there any Christian priest here who will say a Mass for the repose of my soul?" The Chevalier boldly stepped out of the confessional, and walked in a firm voice, "I will!" He then walked up to the altar, where he found everything prepared for the celebration, the music summing up all his courage, celebrated the sacred rite. At its conclusion the monk spoke as follows: "For one hundred and forty years every night I have asked this question, and, until to-night, in vain. You have conferred upon me an inestimable benefit. There is nothing I would not do if I could give you in return; but there is only one thing in my power, and that is to give you notice when the hour of your own death approaches."

The Chevalier heard no more. He fell down in a swoon, and was found the next morning by the custodian, very early at the foot of the altar. After a time he recovered and went away. He returned to Venice, where he was then living, and wrote of the circumstances above related, which he also told to some of his intimate friends. He steadily asserted and maintained that he was never wider awake, or more completely in possession of his reasoning faculties, than he was that night, until the moment when the monk had done speaking.

Three years afterwards he called his friends together and took leave of them. They asked him if he was going on a journey. He said "Yes;" and one from whom there was no return. He then told them that the night before the monk of Messina had appeared to him, and told him that he was to die in three days. His friends laughed at him, and told him, which was true, that he seemed perfectly well. But he persisted in his statements, made every preparation, and the third day was found dead in his bed. This story was well known to all his friends and contemporaries. Curiously enough, in the Cathedral of Messina being restored, a few years after the skeleton of a monk was found, walked up, in his monk's dress and cowl, and in the very place which the Chevalier had always described as the one from which the spectre had emerged.

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A REMINISCENCE OF THE "BLUE EAGLE."

Rochester Union and Advertiser.

The recent escapes and attempts to escape from the "Blue Eagle" or Monroe County Jail, and the facts shown as to its miserable structure and unhealthy location without much effect upon a parsimonious Board of Supervisors, call to mind the imprisonment there nearly half a century ago of William Lyon Mackenzie, the Canadian patriot and leader of the Canadian rebellion of 1837; following the burning of the steamer Caroline and the "Navy Island War." After the failure of his rebellion Mackenzie lived for a time in New York city, but in January, 1839, removed to Rochester, where he edited a weekly journal called the Gazette. He formed here an association of Canadian refugees, whose object was to secure the independence of Canada. John Montgomery was President, Mr. Mackenzie Secretary, and Samuel Moulson Treasurer. Mackenzie was previously indicted in the U. S. Court at Albany for a violation of our neutrality laws, and the trial came on at Canandaigua June 29, 1839. Judges Smith, Thompson and Alfred Conkling presided. N. S. Benton, U. S. District Attorney, prosecuted, and Mackenzie defended his own case. The jurors were: Dr. Otis Fuller, Naples, foreman; Alfred Nichols, Naples; William Carter, East Bloomfield; Andrew Rowley, Victor; Ezra Newton, Hopewell; Jacob Salpaugh, Manchester; D. Benton Pitts, Richmond; Seth Gates, Phelps; Moses Black, Seneca; James P. Stanton, Gorham; Valentine Stoddard, Canadice; and Booth P. Fairchild, Canandaigua. Mackenzie was convicted and sentenced to eighteen months in the Monroe County Jail. His return there was not pleasant. Quite the contrary. He was not happy with his prison associates, as he was "exposed to the coarse jests of brutal men, and the ostentatious brutalities of still more brutal women."

Of the jailer of the period, who will be remembered by many of our old citizens, he drew the following picture: "Ephraim Gilbert, the jailer, had fallen into the exact niche which nature had designed him to fill. He was of low stature and looked as if he had seen about fifty-five winter summers and as many hard winters. He had an exaggerated hooked nose, fleshless, fallen-in cheeks, which nature seemed to have grizzled him skin enough to spread. His sunken eyes, round and peering, combined with a long habit of watching, gave him a tiger-like appearance. His nails, long and filthy, resembled the claws of an animal perpetually digging in the dirt. His whole aspect was of that sinister cast which enticed one to shrink from contact with him. You felt, in regarding him, that, if cast into the sea, he would have more power to pollute it than it would have to purify him."

Mackenzie claims that he was inhumanly treated by Gilbert, and that the Sheriff, our present Darius Perrin, was no better than the Jailer. He tells of a successful rise of John Montgomery, who kept a hotel, to get him out for a brief breathing spell as a witness against a guest sued for debt. Sheriff Perrin, he says, at first refused to obey the writ, but upon consultation with Judge Addison Gardner concluded to comply. Dr. Webster and Dr. Snydes, both deceased, testified that the imprisonment in the "Blue Eagle" was undermining Mackenzie's health, but to no purpose. After he had served nearly one year of his term, Mackenzie was permitted by order of Sheriff Perrin to enjoy the privilege of the yard, and he took "get even" with the Sheriff for previous severity by publishing his order as "a literary curiosity."

"ROCHESTER, April 25, 1840. "Ephraim Gilbert: "DEAR SIR—You will let William L. Mackenzie have Exercise in the Yard or on the public ground of the Jail During such parts of the day time as you may deem necessary. He will also give him all other indulgences which you may think will be beneficial to his health, and with his safe keeping and that of all Prisoners confined in Said Jail, and in giving those indulgences I am in hopes I did think you may expect that Mr. Mackenzie will give you no unnecessary trouble as possible under the circumstances and the Construction of the Prison."

"Yours Respectfully, "DARIUS PERRIN, Sheriff of Monroe County." Mr. Mackenzie credits Mr. Perrin with too much good spelling to give credence to the bad.

A couple of weeks afterward, on Sunday evening, May 20th, 1840, Mackenzie was paroled and permitted to bid adieu to what he terms "the horrors of an American Bastille."

A Big Investment. G. M. Everest, of Forest, states that Hagar's Pectoral Balsam still holds its own among the many cough medicines in the market. He says that he has sold it for nearly sixteen years, and the sales are steadily increasing. One family has purchased over 50 bottles for various members and friends.

An Annihilation. To neglect a cough or cold, is but to invite Consumption, the destroyer of the human race. Hagar's Pectoral Balsam will cure the cough and allay all irritation of the bronchial tubes and lungs, and effectually remedy all pulmonary Complaints, such as Asthma, Bronchitis, Whooping Cough, &c.

A SHINING SENSATION IN THROAT AND PALATE called heartburn, and oppression at the pit of the stomach, are eating, are both the offspring of dyspepsia. Alkali salts like carbonate of soda may relieve but cannot remove the cause. A lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure. These associate organs, the liver and bowels, benefit in common with their ally, the stomach, by the use of this benign and blood-purifying remedy. Sold by Harkness & Co., Druggists, Dundas St.

To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure. For such as Pimples, Blotches, Bilethness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." Sold by Harkness & Co., Druggists, Dundas St.

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A REMARKABLE RECORD.

The Unusual Experience of an American Gentleman and its Valuable Results.

American Correspondence London, Eng., Press.

The origin, growth and final success of any enterprise are cause for the greatest public interest, whether relating to public institutions or private ventures. The western continent has been especially marked by examples of this nature, and we are glad to record one which is so prominent as to be of universal interest. Several years since Mr. H. H. Warner, residing in Rochester, N. Y., became aware that what he supposed was an iron constitution, was becoming rapidly undermined, and that something of a mysterious nature seemed to be sapping his vitality. At first the indications were slight, consisting principally of frequent headaches, dull pains in various parts of the body, unaccountable lassitude, and occasional nausea. He thought that perhaps these symptoms were the result of a cold and gave them but little attention, but they increased and finally became alarming. Consultation with two prominent physicians revealed the fact that he was suffering from an acute attack of kidney disease, and to say that he was alarmed would be only to partially express his feelings. Under the most careful attention of the physicians, however, he failed to improve and in fact grew worse constantly. His symptoms at this time were most serious. The slight troubles which he had first observed increased and finally became intense. What originally were simple pains became the greatest agony. Occasional headaches and a lack of energy eventually resulted in the pains and horrors which only such troubles can bring. It was at this critical time that he heard of a tropical plant, which was reputed to be of great value in similar troubles. He therefore ceased taking the medicine of the doctors, began the use of the article referred to and was aware in a very short space of time that it was greatly benefiting him. He continued its use faithfully and as a result became perfectly cured, has been one of the most active men in America ever since, and is to-day a picture of perfect health.

Mr. Warner's experience caused him to thoroughly and most carefully investigate, and as a result he discovered that the majority of common diseases could be traced in their origin to disorders of the kidneys or liver. This was a revelation so startling in its nature that as a duty to humanity, Mr. Warner felt impelled to make known to the world the great means by which he had been saved. Up to that time kidney diseases had increased at the rate of 25 per cent. each year for the past half score of years, and were still largely on the increase. With the aid in view above described, however, Mr. Warner began preparing and selling the remedy referred to, since which time the demand for it has been remarkable. In all the history of the world there is no demand has been known as that at present existing for Warner's Safe Cure for all diseases of the kidneys, liver and urinary organs, and for sale in every drug store in the land. Were the call for this remedy a fictitious one, mortality from kidney troubles would now be as great as ever, but statistics show that for the past few years there has been a marked decrease of deaths from this class of diseases, although the tendency toward kidney troubles is as great as ever throughout the entire United States. The theory, therefore, which Mr. Warner advanced has been proven the correct one by reason of the decrease of mortality shown by government statistics.

Not long after presenting this medicine to the American public, Mr. Warner introduced it into England. Kidney and liver difficulties, as you know, are very prevalent over there, owing largely to the nature of the climate and influence of the atmosphere. The same results, however, which were noticeable in America were to be found in an equal degree in Europe. The remedy conquered the disease.

Strange as it may seem, this great medicine which has become so popular in the United States has never been introduced into Canada, owing to the fact that the large amount of business coming from the demand prevented an extension of the field. We learn, however, that Messrs. Warner & Co. have just established a Canadian house at Toronto, for the purpose of supplying the demand which has already sprung up, and our Canadian friends are to be congratulated on this fact. The financial and social standing of Messrs. H. H. Warner & Co., in the United States, is second to that of no house with whom we are acquainted. The well known public spirit and liberality of Mr. Warner in contributing to the wants of South during the yellow fever epidemic; endowing the celebrated Warner Astronomical Observatory at Rochester, N. Y., at an expense of nearly \$100,000 and encouraging the advancement of science by the generous expenditure of money in prizes for cometary and meteoric discoveries, are known to the entire world, and mark him as one of the leading patrons of science of this day. Success such as has been achieved by this house and of so high an order, is wholly meritorious and deserved, and while it is phenomenal, it is none the less of the greatest value to the entire western continent.

A Secret. A secret of beauty lies in pure blood and good health, without the one the other is impossible. Burdock Blood Bitters is the grand key that unlocks all the secretions, and opens the avenue to health by purifying and regulating all the organs to proper action. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspepsia Cure. For such as Pimples, Blotches, Bilethness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia. I have tried many remedies, but this is the only one that has done me any good." Sold by Harkness & Co., Druggists, Dundas St.

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