Chats with the Children

LITTLE QUAKER MAIDEFS. Two little Quaker maiders.

Two little Quaker maiders,
Not five years old and three,
Who were taught to use the lange
Of Frier-is, as thine and thee,
Their letters, told their father,
While sitting on his knee,
When Anna said "A double you."
Bess said, "No double thee."

Bess said, "No fouble thee."
The father wished to sunio
To see his teaching kept,
When it might e'en appear
The mark had been e'erstept.
But at such obedience
He scarce cared to make light,
He knew the little darling
Thought what it said, all right,
MARTHA SERFARD LIFFINCOTY.

POLLY AND THE BARREL

FOLLY AND THE BARREL.

Polly was always ready to try an exporiment. When she was about five years old she wout to make a long visit to Grandpa Higgins in the country.

Tom and Mary, little cousins who lived near by, were very glad to have Polly so near. They came over very often to play with her.

One day after the children had played all the games they could think of, they began to wonder if there wasn't something new they had never oven thought of doing before.

All at once Tom spied an empty barrel, lying on its side in one corner of the big barn, and an idea popped into his head,

"I wonder how it would feel to roll."

his head,

"I wonder how it would feel to roll
down hill in a barrel," said this cautious
young man. For. like a good many
older people, he preferred to see some
one cles try a thing before he ventured,
"I'll try it," said Polly, who as I said
before, was always ready for anything
new.

new.
This was just what Tom wanted, and he didn't wait for Polly to change her

he didn't wait for Polly to change nermind.

So the children pushed the barrel out into the floor, and into it crawled poor, foolish Polly.

Now Grandpa Luggins' barn was built on top of a small bill, and if anything round started from the big barn door it would soil quite a distance.

The children gave the barrel a push, and away wont Polly! She screamed, but the barrel wouldn't stop. Her poor little head was fumped, first on oneside them on the other, as the barrel rolled over.

then on the other, as the barrel rolled year.

When it finally stopped, at the loot of the hill, and Polly crawled out, she was to dizzy that she could not shand, and he foll down on the grass. Her pretty tress was all torn, for the inside of the harrel was rough and nails were sticking ut in some places.

Tom was frightened enough when he saw Polly lying there so white and, still and he ran as fast as his legs could carry him into the field where grandpa was at work.

him into the field where grandpa was at work.

"Grandpa, grandpa," he cried, "Polly's killed hersell in a barrel!"

Then grandpa was frightened, too, and hurried after Tom. He picked Polly up and carried her to the house, while Tom and Mary ran after, trying to tell how it happened.

Grandma bathed Polly's bruises, and put her to bed in the cool room.

Tom and Mary took their leave, for they didn't feel like playing any more, They didn't say much as they walked along, but they were both very sure that they would never try to roll down hill in a barrel.

A TALK WITH THE COUSINS.

A TALK WITH THE COUSINS.

It will not be long now before the holidays are over and school time comes round again. There are a good many of the cousins who don't want to go back to school, and a good many more who are looking forward with delight to resuming their studies once more. The former will doubtless think: "Why does Cousin Flo want to romind us that schooltime is so near? Haven't we been thinking about it often enough, and with a good deal of discontent at the prospect;" I daresay you have, and that is just why I want to have a talk with you about it. In the first place, what do you go to school for? Now, don't all speak at once, one at a time please; you cover there in the corner with the tousied hair and freek least at the country of the state of the come to school for? Pleasa I dune, I don't want to come. Ashber makes me." You don't want to come. Ashber makes me." "You don't want to come. The contraint of the pray what would you rether to go failin."

amer do?"
"Druther go fishin."
"Oh! Now number two, with the rown jacket and the grin, what do you ome for?"
"To learn, please."

"Oh! Now number two, with the brown jackst and the grin, what do you come for?"
Just so, you come to learn. Now, "To learn, please."
Just so, you come to learn. Now, learning comes easy to some of you, but to others it is very hard, and I want to ity and help you find on what makes it hard. In the first place, do you pay stiending to what you are doing? If you are learning an exercise, do you learn the words by heart and ratile them off like a parrot without trying to understand what they mean? Or, if you are doing a sum, do you keep your attention on it till you have got is right; or do you let your mind wander away to the groom fields outside, and look about curiously to see what your companions are doing, till a sharp rap from the teacher recalls you, and you montally gramble about that "bothersome old sum?" The same with copying, you write the first line and the second and third, and sail durn the page, exactly write the first line and the second and third, and sail durn the page, exactly don't seem able to please the teacher at all, and you have been grinding away at that Jid sum all attornoon and it won't come right. Well, it does seem a little too bad, and you think you have been trying hard too. Now, suppose I try to show you how I think you could succeed easily? Yos, easily, if you only ty. Do you know tha' you have got a wonderful and complex machine inside your head? The machine I mean is your brain, and it does all the thinking for you, but you must set it to work in a proper manner, that is, you must yell the lever and set the whole in the contract of the proper wanter, that is, you must yell the lever and set the whole in the lever and set the whole in the lever and set the whole in the contract of the whole in the lever and set the whole in the contract of the whole in the lever and set the whole in the contract of the whole in the lever and set the whole in the lever and se

machinery in motion at once. Suppose ing the outpines of a ship or a train were to set his engine in motion by file and sartis; were for the a little like and sartis; were for the a little like and starts; were for the a little like and starts; were for the little like and there, and so on, how far do you suppose the ship or the train would get in a day? Not very far. Now that is just exactly when you set a little piece of it to work on your sum, and put all the rest going on half a dozen different thoughts that it has no busness to bother with. But suppose the engence lots his machinery concentrate itself on the one thing of getting the train forward; he fouches a lover, all the engunes lets his machinery concentrate itself on the one thing of getting the train forward; he fouches a lover, all the engunes starts at once, and away it goes, without any trouble at all. That is what you have get to do with your think-ongine, give it to the sum, then set it going, all of it, and concentrate it of the work in hand, and you will be astorished to find how casy it. Don't to the machinery stop; when you find it flagging, pull it up, and start it again. Thou, with that copy; do the first line as nearly like the headline as possible, then compare, and correct the faults in the next line, and so on. You will be surprised and pleased to hear the praises of line factor.

prised and pleased to hear the praises of the teacher.

When you are learning an excretion red it over two or three times to eather the meaning first, then memorise it; you will find you can learn it much easier, and remember it longer.

That is the whole secret of learning—attention and concentration; setting all your machinery in motion at once and keeping it going. And the more you get into the habit of doing this the easier it becomes.

COUNIN FLO.

PHZZLES

CRYPTOGRAM.

I am a Sparish word of 18 letters, meaning a neutral party in a rebellion. My 6, 7, 8, 9, is a piece of money, my 10, 11, 3, 2 is a contegt, my 1, 4, 5, 12, 18 is a musical movement.

One night the ma st head the man were head lost their

CHARADRS.

My first is a word meaning to slide, my second is booted, my whole has untidy feet. 2.

My first is not out, my second is a French prefix, my third is used by writers, my fourth is a kind of small hole and my whole means self supporting

CHANGED LETTERS

Take a word meaning a kind of drink, change the final twice and have a breeze and a motion of the eye.
Change all three heads, and have a hole in the ground, a human attribute, and an animal.
Change beads again and have cattle, sweetness, acd a kuot.

Answers to puzzles of Aug. 11th

CHARADES. Sunflower. 2 Band-box.

Lamp port.

PUNCTUATION.

Some persons believe that there are no longer any duties to be fulfilled beyond the tomb; and there are but few who know how to be friends to the -lead. The name of our friends, their glory, their family, have still elsims on our affection, which would be guilt not to feel. They should live still in our heart by the emory, by our frequent remembrance of them. It may woke by our eulogiums;

B. Boland, 3; Belle Maher, 3; S. J. Murphy, 1; F. J. Doggan, 4; B. S. Doyle, 5. No one punctuated the paragraph correctly.



No one punotuated the paragraph correctly.

No, one punotuated the paragraph correctly.

No, in, or by the posed to the color p

make—not of your welfare.

"I suffered from rheumatism in my left shoulder and elbow," writes Rev. Wilson Williams, of Trinity Station, Morgan Co. Ala. "Dr Pierce's Golden Medical Discovery completely cured me at a cost of only four dollars."

at a cost of only four dollars."

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ក្តុ កើតពេធនយន្តបានការសាធានជនជនជនជនជនជនជនជនជា Domestic Reading ह

amin Disraeli.

He is not disloyal to his immediate surroundings who leaves them for exploration, travel, and discovery; he is triffilming that law of life which conditions true valuation of that into which one is born upon clear perception of that which one may acquire for himself.

those true vanuation of some in horizage in the continuous and that which one may acquire for himself.

The basis of all manners lies in the gentleness, the self-control, the unselfithmess, which a good mother teaches her children, if she can, in a log-cabin cr a mining camp; the uprightness, the conscientiousness, the self-respect which can meet queen or clown without being overcome by either.

Human nature never yet grav up a struggle because of despair, nor ever decined a hope attained worth a fraction of the unattainable. The true import of pessimism less in the hint if gives that, unconsciously, mankind is raching out towards a future as different as possible from the present and the past of which it is weary.

Kind words do not cost much. They never bilster the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-patured. They also produce their own mange on men's souls, and a beauti'ni mage it is. We have not yet begun to use kind words in such abundance as they ought to be used.

Difficulty, adversity, and suffering are not evil, but often the best source of strength and virtue. Some men only require a great difficulty yet in their way to exhibit the force of their character, and difficulty, once conquered, becomes one of the greatest incentives to their progress. It is not prosperity so much as adversity, nor wealth so much as poverty, that stimulates the perseverance of strong and healthy natures.

so much as adversity, nor wealth so much as poverty, that stimulates the pictseverance of strong and healthy natures.

To every one of us there come now and then moments of genuine self-revalation, when the clouds of egotism and preverse misrepresentation, through which we usually behold cur own jersonality in a glorified halo, fade away before the plercing light of truer introspective anulysis, forced suddenly upon us by some distillationing incident of the moment; and then for one brief flash we have the advantage of seeing ourselves as we really are.

Every one of ur casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it fails. It goes with us wherever we go. It is not something we can have when we want to have it, and then lay it aside at will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from a flaver.

I indicate the opportunity for the great and singular churchman. His work is to bridge the charm separating the Church from the age, to dispel the mists of prejudice which prevent the one from seeing the church and the age are not hopelessly separated. The age has, assured, its iss and errors are the accidentals, not the essentials, of the age.—Archbishop Ireland.

If we only knew how much our actions in supreme moments of life—in

and these the Church never will concidentals, not the essentials, of the age.—Archbishop Ireland.

If we only knew how much our actions in supreme moments of life—in times of crisis—depend on the little thoughts and acts that preceded them, we would keep vigitant watch on the little foxes that make way through the saps in our hedges. It is the carelessness of venial sins that makes mortal sins easy. We, in this world, are like the violins in a great orchestra. If we are not kept in tune we lose in fineness of quality, and when the great Leader of this wondrous earthly orchestral waves His baton we are found wanting, we make discond. To be at our best always, we must keep ourselves in tune with the lest of the Instruments are good books.—Maurico Francis Egan.

No teacher can adequately supply the place of the mother. No one has the same hold that she maintains on the intellect and affections of her child. She is of only an authority whos right to rule is never questioned, but a life-long influence on the child. The words and example of a Jarent, especially of a mother, exert a life-long influence on the child. The salutary lessons the mother has taught are seldom effaced from the memory. They are engraven on the heat in luminous characters, and the sacred limage of the mother herself stands before a silentity, but eloquently, plead-

are seldom effaced from the memory. They are engraven on the heart in luminous characters, and the sacred image of the mother herself stands before us silently, but cloquently, pleading the cause of God.

A wonderful lesson is that preached by Holman Hunt's great pletter, "Breaking Home Ties." A strange lonelineas surges over the man who has never known a Christian home as he sees its companion's joy and recognizes that he has bene a stranger to the richest experiences which may hallow man's life. The boy starts out with hope and eager confidence, and chafes under his mother's solicitude. Ho will never know, until he becomes a father, the heart-wrench and dull pain which she experiences as she is forced to let him go out and buffet for a standing-place in the bly world, there to learn the shoddy shams and sordid selfsh-

ness and to combat the temptations of a great city. The momory of the parting day from the old home may turn the thought of some back to the promises of that day, and the pure purposes once his and which have been

turn the thought of some back to the promises of inax day, and the pure purposes once his and which have been forgotten.

It lighten has its own enlargement, and an enlargement not of tumult, but of peace. It is often remarked of ancivacate persons who have hithered thought little of the unseen world, that on turning to God, booking into themselves, regulating their hearts, reforming their conduct, and meditating on death and judgment, leaven and hell, they seem to become in point of intellect different beings from what they were Before, they took things as they were the an another. But now yorry count has a meaning; they have their own estimate of whatever happens to them; they are mindful of time and seasons, and compare the present with the past; and the world, no longer duil, monotonous, unprofitable and hepeless, is a various and complicated dranns, with parts and an object, and an uwful moral—John Henry Newman.

There is a passage in the writings of Roussau which is as a true to human nature as it is beautiful in expression. "Were I in a desert," he writes, "I could an invested find out wherewith in it to call forth my affections. If I could do no better, I would faster them on some sweet myrtle, cn some melancholy cyress, which I would court for their shade and greet kindly for their protection. I would write my name upon them, and declare that they were the sweetest trees throughout all the desert. If their leaves withered, I would each myself to mourn; and when they flowing something to love. Unless the affections have an object, life itself becomes joyless and finshid. The affections have this peculiarity, that they root to so much the means of happiness as their exercise is happiness itself; and, if they have no object, the happiness as their exercise is happiness as

CONVERSIONS TO THE FAITH.

CONVERSIONS TO THE FAITH.

Two notable conversions to the Cather the faith where here effected within the routh by the Passionist Fashers of the Avenue Hoche, Paris, Rev. Father Cuthbert, C.P., received into the Church the Rev. John Spencer Turnex, a young High Church clergyman, well known in New York and Rochester. On Tuesday Mr. Turner made his first communion, and was confirmed by his Eminence Cardinal Richard, who was assisted by the Very Rev. Father Cooke, the highly esteemed and popular Superior of the Passionists in Paris, with whom was his Vienr, Father Cuthbert. Mr. Turner is about to go through a course of theology at the Propagada, and will then go to New York on the mission. His sister, Mrs. Walter Siccide, of New York, has also benn received into the Church by the Passivalists.

Fit. pil. No. 80. 8. 8-10 pills daily,

—Lyon.

STUTTERING.—Let the patient repeat sentences, drawling the vowels

and pronouncing the consonants sharp
y but distinctly, maintaining the conversational tone throughout without

rhythm, and avoid the singing tone.

When the patient finds himself thus

speaking several sentences fluently at

the first sitting the psychic stimulus as

poinculated. The method can be ap
plied to quite young subjects.—Lieb
mann.

piled to quite young subjects.—Liebmann.

RATS AS A HAIR TONIC.—A Chinese gentleman advocates the use of the rat as an article of diet, and makes the following remarks on its properties as a hair restorer:—"What the carrot is to a horse's coat a rat is to the human hair. Neither fact can be explained, but every horseman knows that a regimen of carrots will make his stud as smooth and lustrous as velvet, and the Chinese, especially the women, know that rats used as food stop the failing out of hair, and make the locks soft, silky, and beautiful. I have seen it tried many times, and every time it succeeded."

A Blow to Vivisection.—She! "Are

A Blow to Vivisection.—Shel "Are you opposed to this cutting up of cats for instructive purposes?" He: "Yes; I am. There was one cutting up in our back yard last night, and the noise was something awful. The opposed to their cutting up for any purpose."

Women's **Worst Enemy**

Some hesitate before giving an answer, but those who know best will immediately say HERDAOHE.

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