## 3IIS. BERIS JOURITHL






 1 2
 Thtor Imont manaimous sentimen contet, wiffh has been in favor tho inaurggot caune, inise bo
thruggthoned and inteneifed sin Tustite of Matace's death.
 quetion, tor the brare and long. cootinued fight of the Cabans has toon in thit conntry, and created a bopo for their succees.
Whaterer the truth may be reDo thit be we beaely botrayed and then ment treacheroualy butchered, themore the rruth becomes known as
 While orr traties make it itcum.
bein apon our National Gorornpreesrre their enforcement, thera is
 tron this country, an aid thit $i$ is Subtantial and effective, one whic Tents in ite attemple to subdact in giving graator sasistacace to the Caban patriots.
The eentiment
Bana ie becoming stronger atil the
theo in this conntry and it it proyehing gatate that is lisely to oget This sentiment may prove s costly the limit of expreseion, alone, for a procipitate aetion wonld
fiable to a big indemnity.
Meanimbile the Jubasa are ate edily
Tinning their way and every veek srowing in triength and numbera
Ho Hower Thas?







## Crimo nad Oriminale <br>  and , wiee, which, though words similur import, are sottened to ear by yibilanta. Crime-how hare

 It it fairly driven from the lipe with at expalaive force which an, gestethe enoral deteatation with which men regard it. Death comes $\left.\begin{array}{l}\text { littlo fioe, perhape, in some form } \\ \text { but crime is more terrible to }\end{array}\right) . \begin{aligned} & \text { sen }\end{aligned}$ Wivo coaid thask either or all of them. We keep ouraelive free from it; wo moald Not tooch it, we loathe, ab.
hor, dateet it. It reminde us of elanking ohainas, creaking hinges, nothe Orime separates, ieolates even nerolt trom sin , viee We do not - plocenat griee to na, bat rear Wy hioritios, dieguet.
God does not want, and think hetter of ourbiver i, taliag into all manBer of gin, we yet keep out of crime,
We do not now take time to divense.


## Doubleas the kny to theerplanation it thit weare acoostomed to think of sin as a direct offene agiust

 God, and of orime asa direct offrouseagainst man himeelf. Ot conreall rime is sin against Ged, but ite iief mer ning to us is violation of
wis made to protect us in life and property. For man to ribe against
man Beems woree to us than for a nan to rise against God. Men may
ob God without forfeiting our riendship, bat whon they rob men ef flame with indignation aga
hem.-Christian Advocate.


|  |  |
| :---: | :---: |



## .

 common garden hyacinth (Hyacin-thus Orientalis and its varieties. Gardeners are aware that person
handling and cleaning these bulb
are liable to eczema, and ris' experiments and observations in
the Jodwell Laboratory at Kew
have shown that the scales from the
$\qquad$ in some people when applied to the
skin. The raphides, which it seems shar cause crystas of of oxalate of lime,
sarying in arying in length from one h an
dredth to two hundredths of an
och. They are arranged in close rabdes, ane easily detacked. Dr. D.
H. Scott, F. R. S., at the same ments which conirimed the conclus-
on that the irritation of the skin
prodnced by handling hyacinth bulbe was dae to puncture by the
numeroas raphides on the cales. It
apvears that Roman hyaciuths (rar Ibulust) are particulariy liable to
rodnce the inritation. As to the
ne of the bulbs of this crsstal armo
is suggeted that they are protes ve, and as a matter of fsct, gard
gera are aware that sanils silinaoid
racinths bulbs but attack other
rowing close by.- British sedical

## Good





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