

THE HOME CIRCLE.

BOYS MAKE MEN.

When you see a ragged urchin
Standing wistful on the street,
With torn hat and kneeless trousers,
Dirty face, and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He grows old he'll not forget it;
For, remember, boys make men

Have you never seen a grandaie,
With his eyes aglow with joy,
Bring to mind some act of kindness
Something said to him, a boy?
Or relate some slight or coldness
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness,
They avoid the household when
It is cheerless with unkindness;
For, remember, boys make men.

AN ELEPHANTS PRACTICAL JOKE.

In 1860, a bear relative of mine was head of the Indian Military Police, and his winter circuit comprised the Loushai country and hill tracts. Herds of wild elephants abounded in the district, which contained two important Kheddahs. The greater part of our tour was made by water, and once we were detained several days in the bed of a river, through the insufficiency of water for the draft of our boats. Some of them lay high and dry; but the office boat, which consisted of a single cabin, with large doors fore and aft, was in the stream. My friend sat in this cabin, absorbed in official correspondence, while we explored the shores. Suddenly looking up, he was dismayed to find a herd of about forty wild elephants, headed by a vicious looking leader, gazing steadily at the boat and its solitary occupant. Stout soldier as he was, he watched the leader with considerable trepidation; for on his action depended that to be adopted by the herd. To his immense relief, after a trumpet or two, the leader turned disdainfully, and crossed the stream. He breathed a sigh of relief, and had forgotten his lucky escape in the absorption of work—when, *swish!* through the cabin came dash after dash of water. On the opposite side stood the leader and his herd, with well filled trunks. One after the other administered the shower bath, and then retreated, leaving my friend thoroughly ducked, and very rueful over the damp condition of his government papers and surroundings; but thankful for his escape from a worse fate than a wetting.—"Stories of Elephants," by Mario A. Millie, in September St. Nicholas.

THE ADAPTIVENESS OF THE JEW.

If the critic of Judaism desires to gauge that religion accurately, he must familiarize himself with the history of the Jew in every land; he must follow the devious windings of his record East and West. He must account for that marvellous tact which has been his preservative and the unexampled adaptiveness which made the Jew at home, whether it was the Guadalquivir or the Vistula at his feet, the Thames or the Euphrates, amid the orange groves of Sicily or the plains of Arabia—a adaptiveness which he still displays as settler in Australia, South Africa, or the Argentine. The critical inquirer, too, should ascertain the Jew's record in the lands of his dispersion and his relation to the state, however insecure his right of domicile. Did the Jew originally seek a ghetto, or was it not an enforced seclusion as if he were contamination and needed to be kept aloof from the rest of mankind? Did the Jew as of society and mingle only with his special clan, or was not that exclusiveness fostered and maintained by civil and ecclesiastical enactment? Was the Jew always a dealer in old clo', a money lender, the pawnbroker of humanity? The French *Remiseur* and James Darmosteter, the English George Jessel and Moses Monto-

lore, the Dutch Godefroi and Josef Israels, the German Edward Lasker and Berthold Auerbach, the Russian Kubiinstein and Antokolski, George Brandes in Denmark, Luigi Luzzati in Italy, Emma Lazarus in America, are names of our time, who are but successors of illustrious leaders centuries ago in varied fields, Jews who served the state under caliph, king, and pontiff who aided powerfully in the revival of learning, the discoveries of science, in the dissemination of knowledge and literature. The true student of Jewish history, too, must become acquainted with the inner life of the Jew and the story of the synagogue's development, its devotional and intellectual range, the growth and ramification of Jewish law and custom, which became burden and blessing both, a crown as well as a yoke. — From "Has Judaism a Future?" by Prof. Abram S. Isaacs, in North American Review for August

A RIGHT ROYAL ROBE.

A million dollars seems a pretty round sum to pay for a cloak; and probably even Worth never dreamed of asking so fabulous a price for the most elaborate of his garments. And yet in the National Museum at Washington is a cloak the cost of which cannot be reckoned at less than this vast amount, and ladies may be pleased to learn that it was not a woman, but a man, who was guilty of such a piece of extravagance.

Long years ago, when the Hawaiian Islands, small as they are, supported not one but several flourishing kingdoms, the kings, chiefs, and nobles whenever they appeared in public on state occasions, wore, instead of the purple and ermine of more civilized potentates, capes and cloaks of brilliant feathers. The ladies of the court were forced to content themselves with feather-boas, as we should call them, known as "leis." These capes and collars were made from the yellow, red, and black feathers of a few species of small birds peculiar to the Sandwich Islands, and called, from their habits, honey-suckers. Fashion ruled even in those days, and as the yellow feathers were scarcer than the red, yellow was the fashionable color; and the more powerful the chief the more yellow was his robe of state. These yellow feathers were found only on two or three species of birds, the finest coming from a bird called in the native language "mamo," and known as *Drepanis pacifica* by ornithologists.

These birds, with their striking black-and-yellow plumage, were as dear to the hearts of the Hawaiian monarchs as they might be to day to the hearts of patriotic Princeton students, were sought for far and near throughout the islands. The populace paid poll taxes in golden feathers instead of golden dollars, and as each bird furnished but a few feathers, the taxes may be considered as having been high. Some estimate of the value of the feathers may be ferried from the prices paid in later times, when a piece of nankeen cloth valued at a dollar and a half was the equivalent of five feathers but, after all, the great element in the cost of these cloaks was time and labor, since the making of a single cloak required from fifty to a hundred years.

As the feathers obtained for taxes were very far from supplying the demand, the chiefs were accustomed to employ a regular staff of bird catchers, much as a mediaeval baron had his staff of falconers. These skilled foresters prepared a sort of lime from the gum of the fragrant "olapa," mixed with the juice of the breadfruit tree, and with it smeared the branches of the flowing trees frequented by the honey-suckers.—Frederic A. Lucas in September St. Nicholas.

PLAINFIELD, IND.,

and return, only \$12.95 from Buffalo, account Friends Yearly Meeting. Tickets on sale Sept. 15th to 20th inclusive, and good to return until Sept. 24th.

Call on your nearest ticket agent, or address F. J. Moore, Gen'l Agent, 24 Exchange St., Buffalo, N. Y. 107

Attention is directed to the card of Prof. Flewellyn in another column. The Professor has opened large and commodious rooms over Bachford's Palatial Shoe Store 114 Yonge St.

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrence to which they refer have taken place.]

MONTREAL NOTES.

About four years ago Montreal's new suburb, Kennington, first began to assume the aspect of a residential community. As the population increased the necessity for having a place in which to hold religious services, more convenient than all the way to the city, became apparent, so Mr. T. Davis generously opened his house for the purpose. This took place two years ago and since that time the meetings have so grown and prospered, under the direction of the Rev. G. Pidgeon, that the residents have been enabled to erect a picturesque little edifice in which to conduct divine worship. The church is nominally Presbyterian, but its congregation is composed of members of the several denominations, who have sunk all differences of opinion with respect to denominationalism, and have joined hands and hearts in the common aim of furthering the work of the Church of Christ. Mr. W. Perrin, architect of the building, gave his services free, and all other costs in connection with its erection have been paid with the exception of five hundred dollars, which is expected to be cleared off inside of two years. The dedicatory services were held on Sabbath, Sept. 12th, and were largely attended. The Rev. Mr. Scott preached at 11 a.m. At the afternoon session Mr. E. L. Guedinger, superintendent of the Sabbath school, presided. Dr. Kelley gave a splendid exposition of the twelfth chapter of Romans and greatly interested the children with his lucid explanations and illustrations of the many points in the lesson. The Rev. G. Pidgeon, pastor of the church, conducted the evening service.

The annual business meeting of the Presbyterian church at Norwood, Back River, was held on Thursday evening, Sept. 16th. Mr. Chas. Gurd was called to take the chair, and after reading of scripture and prayer by Mr. Wallace, the meeting was opened for the transaction of business. The report of the previous meeting was read and approved. By the report of the treasurer it was found that the balance sheet showed a small surplus to the credit of the church. There is no outstanding debt on the church. As the books of the treasurer had been previously audited and found correct, a vote of thanks was tendered to the treasurer, Mr. James L. Roy, for his able manner in managing the finances of the church. This was the more proper on account of the difficult circumstances under which it was faced for want of a pastor. The roll of membership showed a list of thirty five members. Seven members were nominated, voted for, and all unanimously elected. Mr. Roy was re-elected in his old office of treasurer, as also Mr. N. Duval as secretary. The question of securing a pastor for the church was then taken up, and the opinion of the members discussed. After some suggestions by several present, it was decided to canvass the members of the congregation, and ascertain how much could be raised from each family before acting.

The Rev. Dr. Chiniquy preached to large congregations on gospel temperance in the French Protestant Church, St. John street, on Sept. 12th, at 11 a.m. and in Chalmers' Church at 7 p.m. Owing to the fact that one of the local French papers had called public attention on Saturday afternoon to the presence in town of Dr. Chiniquy, referring to him as the "Apostate Chiniquy," the authorities were slightly apprehensive that there might be some disturbance, and detailed a strong force of police to guard against its occurrence, but beyond a little hooting and yelling by a crowd of idlers gathered in front of the French Protestant Church when Dr. Chiniquy was leaving it, there was no occasion for their services.

The Presbyterian charge of South Finch and Crisler have been favored with a satisfactory and harmonious settlement of a new pastor in the person of the Rev. James L. Miller. The Presbytery of Glengarry met at South Finch and attended to all matters pertaining to the ordination and induction of Mr. Miller. The Rev. J. D. McLean preached the sermon. The Rev. D. D.