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ROYAL WORCESTER

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26 An Mour with the Editor 26 aculous powers of the teachers of the faith. To be species of divinity the discoverer of fire, and a vast In a certain sense of the word Rome is the centre of the Christian world. The very fact that millions able to get a foothold in Rome and to survive the number of people regard fire itself as divine. Asnostility of the authorities requires that there must be

of mankind to God.

in Christianity a power which transforms the indivi-

dual. A close study of the early days of the Church

may dispel some of the superstitions, which have

grown up around it, but it will induce a firm con-

viction that Christianity is more than a mere form of

religion, and that it is the expression of the relations

of people call themselves Protestants is a recognition

this. Hence everything relating to the introduc-

tion of Christianity into Rome is of interest to all who wish to know about the history of that religion.

There is no record, and, as far as we are aware, no

tradition of any preaching of Christianity in Rome

before Paul arrived there in A. D. 61, as it is sup-

posed. The date of the Crucifixion is usually assign-

ed to A. D. 33, and it is altogether improbable that

none of those who had embraced the new faith had

capital of the Empire. There were many Jews in

city his first care was to present himself to the leaders

he expected a very hearty reception he was disappointed, for he was told that he had not been heard of,

that no one had written anything about him, and that

none of the newcomers had said anything derogatory

to him; but they added that they knew the Christians were everywhere spoken against. This statement,

which is taken from the Acts of the Apostles, shows

how small a part Christianity occupied in the minds

the first quarter of a century of its existence. When

the Jewish people, or the public authorities during

we read Paul's account of his own experiences during

be an authoritative record of his career that the Jews

in the centre of the empire knew little or nothing about

him, and that the Christian sect was looked upon as of

favorably disposed to Paul after they had heard him

expound his doctrines, although some of them accepted his teachings; but the inference from his de-

claration to them that he would preach the Gospel to the Gentiles who would receive it, is that his

success was very limited. Although he was taken to

Rome as a prisoner, he seems to have been treated

with respect, for we are told that he lived in his own

hired house for the next two years, enjoying complete

liberty to teach all who came to him. There is reason

At this time the utmost liberty in matters of re-

ligion prevailed in Rome. There can hardly be said

o have been any state religion. Possibly the cult of

Mithras, which was a philosophical variation of sun-

and barbarous orgies, was the most fashion-

able of them all. By the way, it may be men-

tioned that December 25th, was observed as the birth-

date for Christmas was probably the adaptation of a

liberty in religious matters made it possible not only

for the Jews to live in Rome and worship according

to their own faith, but it made the way very easy for

Paul, who, though ostensibly a prisoner, seems to have been looked upon by the authorities as a person

of no particular consequence. The feeling of the

mingled with contempt, and the Christians were re-

garded with even less favor. It is easy to understand

this, if we give it a little consideration. We have

of the position which the early Christians occupied

in Rome. Hence the habit grew of attributing to them

all manner of evil things, and when later they were

fairness to the Roman people it must be conceded that they were not influenced in what they did by

Peter both perished, were not religious persecutions

in the strict sense of the term, but only the result of an attempt on the part of the Roman emperor to hold

them responsible for the burning of the city. One

have come to hate the Christians. The Jews were

who was to be a great temporal prince. That under

as well as to the wisdom and intellectual power of

in which he "lived in his own hired house." is a mat-

ter of speculation. There seems to be reason to be

lieve that he visited Greece and Asia Minor and, re

ve shall not be far astray. In course of a compara-

tively short time the new religion drew to its support

many scholars of eminence. It is a marvellous thing,

lowever, that the new faith survived the persecution

as fairly representative of the feeling of the Roman

people towards Christianity. After saying that the

that he had destroyed the city, this great historian

torture on those men, who, under the vulgar appella-

tion of Christians, were already branded with de-served infamy. They derived their name and origin

by the sentence of the Procurator, Pontius Pilate. For

burst forth; and not only spread itself over Judea, the

oduced into Rome, the common asylum which re-

rocious. The confessions of those who were seized

ceives and protects whatever is impure, whatever is

discovered a great multitude of their accomplices,

and they were all convicted, not so much of the crime

kind. They died in torments, and their torments were embittered by insult and derision." Tacitus after describing the awful horrors of the persecution says that

public feeling was at length aroused, not so much be-cause of sympathy for the unfortunate Christians as

of fear that the cruelty of Nero might extend to others beside them. Yet this sympathy was not suf-

ficient wholly to stay the persecutions, which were

ater resumed, and assumed more of a religious char-

acter. It seems probable that the cruelty of the later

rsecutions has been exaggerated. Origen says that

he number of martyrs was inconsiderable, but his

f setting fire to the city as for their hatred of man-

first seat of this mischievous sect, but was even in-

while this dire superstition was checked;

m Christ, who in the reign of Tiberius had suffered

mperor desired to divert from himself the suspicion

We quote from Tacitus, who may be taken

With this view he inflicted the most exquisite

all in Rome is a tribute to its own inherent

any hatred of Christianity as a religion. The persecu

persecuted, it was not because of what they belie

towards the Jews was one of dislike, not un-

vorship, although marked by many grotesque rites

to believe that he made many converts.

those years, he seems to have been playing a some-what prominent role; but we learn from what seems to

of the Jewish community and explain his position. If

the intervening twenty-eight years reached the

ome during these years, and when Paul reached the

PALMYRA Three thousand years ago there was an unimportant town in Northern Syria. It was about two hundred miles north-east of Damascus, which is one hundred and fifty miles a little to the east of north of Jerusalem. A hundred miles further eastward is the valley of the Euphrates. This town stood in the Syrian desert, which extends far south into Arabia. In the Book of Kings we read: "And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord and his own house, that the cities which Huram had restored to Sol Solomon built them and caused the children of Israel to dwell there. And Solomon went to Hamath-Zobah and prevailed against it, and he built Tadmor in the wilderness and all the store cities, which he built in Hamath." The narrative goes on to tell of other cities founded by this king, the location of some of which it is not now possible to fix, but it is non was intent upon extending his dominion eastward and that Tadmor was one of a chain of cities controlling the trade route to India. When the Greeks came to know of this town they called it Palmyra, which is a translation of Tadmor, and means "a city of palms," and the world has adopted the Greek name. Today Palymra is little more than a mass of ruins. A few Arabs have a village there, but only fallen walls and some stately columns mark the site of what was once one of the most beautiful cities in the world. It was here that Odemathus, a Syrian of humble birth and rare talents, conceived the idea of founding an em pire, and inspired and encouraged by Zenobia, a beau-tiful princess who became his wife and successor, made himself a formidable rival of the power of Rome. At this time, that is in the early part of the third century of our era, Palmyra was not only a great political centre, but was in the enjoyment of a large and highly profitable commerce, all the great caravans which brought eastern commodities Rome making it their principal resting-place. We have nothing today in any way comparable to these great caravans, as will easily be understood when we lay of Mithras, and therefore the adoption of that heathen custom for the purposes of Christianity. This

think of the luxury of the Roman cities during the imperial regime, when the whole Eastern world was laid under tribute to her merchants for the supply of these commodities which the lands around the Mediterranean were incapable of producing. The fall of Palmyra was due to a well-founded pelief on the part of the Emperor Claudius that Zenobia aimed at establishing herself as sovereign over all Western Asia. Indeed, so successful were her plans that Rome looked upon her as the representative of the imperial power in the East. She herself assumed the title of Queen of the East, Her court was more splendid than that of the emperor himself, although only to imagine that there is among one of the foreign elements of this city a faction which the majority despise and condemn as troublesome, to have an idea she nominally recognized him as her over-lord. S exacted from her people semi-divine honors, and it may be said of her that her regal beauty, her unsuilled virtue and her rare talents qualified her, if anything could, for the worship which she demanded. It seemed necessary, if the Roman Empire was to be preserved in its integrity, that the power of Zenobia but because they were regarded as bad members of the community. The faithfulness of these people to their belief loses nothing on this account, although in should be curtailed, and for this purpose Aurelian, who had enjoyed remarkable success in his opera-tions against the barbarian peoples of Europe and Africa, was despatched to Asia with a powerful force. His advance towards Palmyra hardly with any opposition worthy of the name until he entions under Nero, when tradition says that Paul and countered the forces commanded by the Queen he self. After two stubborn battles Zenobia sought, refuge, with the remnant of her army, within the walls of Palmyra, and declared her intention of resisting the enemy to the death. The siege of the can readily see how the ruling classes in Rome might city proved a very formidable undertaking. Aurelian has written of it in these words: "The Roman people speak with contempt of the war I am waging against always arrogant in the assertion of their special favor in the sight of God, and in their contempt of all other a woman. They are ignorant both of the character gods and systems of religions. The Christians were equally devoted to the same God, and in addition lived and the power of enumerate her warlike preparations, in stores of arrows, and of every species of missile weapons. Every part of the walls is provided with two or three expectation of the immediate coming of a Messiah, the circumstances Christianity made any progress at balistae, and artificial fires are thrown from the military engines." Doubtful of his ability to take the city. Aurelian offered the Queen exceedingly favorable terms of surrender, which she rejected, in part What became of Paul at the end of the two years inspired by the belief that lack of supplies would compel Aurelian to abandon the siege and in part by the hope that the King of Persia and other eastern potentates would come to her assistance and unite in an effort to drive the Romans out of Asia. turning again to Rome, went westward and preached the Gospel in Spain. There is also great doubt as to Meanwhile Aurelian had been strengthening his posithe class of people among whom he made the most of his converts, although he undoubtedly produced a tion by summoning assistance from all parts of Syria, and from Egypt. When Zenobia saw that profound impression upon many of the wealthy and educated members of the community, who had no reaabandonment of the siege was not to be expected, she fled from the city towards the Euphrates, but was captured and brought a prisoner to the camp of Aurelian, who treated her with every courtesy. The son to be prejudiced in his favor by reason of any preconceived idea of the coming of a Messiah. Percity was surrendered, and although Aurelian stripped haps if we say that Christianity made progress in me almost wholly on its own merits and not because it of all its wealth, the inhabitants were treated with conspicuous lenity. This they repaid by basely massacring the small garrison which he left in the city on setting out for Rome. Hearing this he reit was in any sense the full development of Judaism,

> great Saracenic movement it was utterly and this time finally destroyed. Zenobia was taken to Rome, where she marched through the streets in the triumphal procession of Aurelian. She was so heavily bedecked with jewels that she nearly fainted, and her fetters, which were of pure gold, were supported by slaves. Aurelian presented her with splendid estates in Northern Italy, where she lived with her sons in honorable retire-

> traced his steps and visited a vengeance upon Pal-myra such as has been the fate of few cities. He

that soldiers and peasants shared a common fate. He

left the city a miserable ruin, and though later it

was partially restored, it never achieved even a tithe of its former grandeur, and at the time of the

elf says that he spared neither age nor sex,

The overthrow of Palmyra may be said to have marked the end of the series of great Asiatic empires, the first of which originated long before the beginnings of authentic history. It prepared the way for the great Mohammedan movement, which might have made very little progress if the dominion of Zenobia had remained intact and the sound principles of government which she inculcated had been pre-

## A NEW FIRE

In one of the latest of the British periodicals prominence is given to a paper dealing with what the writer calls a dream, and it is sufficiently unusual to merit that title. He takes his readers back in imagination to the time when primeyal man built his first fire, and asks them to picture the unclad denizens of the locality clustering around it to enjoy denizens of the locality clustering around it to enjoy its warmth. In this event he sees the beginning of civilization, and if we are to believe that the pro-gress of mankind has been by slow gradation from absolute savagery, it cannot be questioned that the glow of this first fire has come down through all the

suming that at one time the reign of cold was universal, that the Age of the Frost Giants, of which the Sagas tell, extended over all the then inhabited world, we need not be surprised at fire worship, or that the man, who first after the coming of the cold discovered how to make fire, should be given a place in mythologies among the demi-gods, and his name signifies wisdom, although some have suggested that it is derived from a word meaning to twirl one stick upon another. But be these things as they may, there can hardly be any doubt that fire has played the leading part in human progress. The New Fire is electricity, and the writer referred to suggests we shall find in the application of this force to the needs of mankind an agency that will accomplish for the race something vastly more important than resulted from the use of fire. Electricity, he suggests, will revolutionize our civilization and bring out the advent of a new era, which by with the present one will be more wonderful than this era is when compared with that which preceded the use of fire, because it will render possible the development of moral qualities and the establishment of social conditions such as seem impossible now. Electricity will emancipate humanity, for it will enable the individual to do what can now only be accomplished by aggregations of capital. It will break up the great cities, which are hotbeds of vice and poverty and will usher in the day when every man may live under his own vine and fig tree. It will re-store the glories of the Golden Age. The suggestion is a very interesting one and perhaps it may be worth following out a little further at some future time. There is no question about the premises upon which the dream is founded, namely that the potency of electricity is apparently illimitable, and that mankind has not advanced much further in its use than our aboriginal forefathers had in the use of fire, when they learned that they could cook their food with it or use a brand to signal to their friends some neighboring hilltop.

The Birth of the Nations XIII.

(N. de Bertrand Lugrin.)

THE NORTHMEN

III,-The Swedes and Danes.

As in the case of Norway we are indebted to the sagas of the early poets for our history of Sweden. The sagas are very musical, very poetical, full of the tales of heroes who performed their deeds of daring in the face of mighty obstacles, full of love-tales, too, with beautiful and romantic settings, and our feelings are stirred as we lead of brave men who knew not the meaning of fear, who were tall and strong and "beautiful as" sods," and who fought against the greatest odds to gain their kingdoms or the hands of the women whom they had chosen women who, to suit the story, were always lovely and tender, wise and courageous. Whether they warred for kingdoms or women the old poets made their heroes very valorous and triumphant, though they never won a victory at the cost of honor. However, we cannot accept the old sagas as authentic history, though there is no doubt whatever that the north of Europe produced a marvelous race of people, strong, heautiful and intrepid, and that there are countless true tales of their brave and romantic exploits. The heroes of the Viking Age were mighty men indeed, who knew how to live and die gloriously; and many of the early Swedish kings, putting the glamour ( the poetical descriptions aside, must have been both brave and good men, capable of wise administration, and, when occasion demanded, of championing causes which called for the greatest skill and daring. Climatic and scenic environment have much to do with forming the character of a people. Men who are accustomed to a rigorous winter will have a great incentive to physical action, which in producing good circulation will mean robust health and an abundance of animal spirits. In the same way in which the climate affects the body the scenery affects the mind. Rugged hills and snow-capped mountains, limitless wind-swept seas and mighty forests, are an inspiration to noble deeds. All historians agree that though Romans designated the Northmen as barbarians, the latter would never stoop to win a victory, if they could not attain their end fairly and honorably, according to their ideas of honor and fairness, they
did not seek to gain it at all. In this respect the
"barbarians" put the civilized Romans to the blush.

Our earliest authentic history of Sweden is very scanty, and is gained principally from the geological discoveries. We have evidence that the country has the abode of man for about four thousand years, and has been the scene of a great glacial movement It has been proved that Sweden, like most other countries, has had a Stone Age, a Bronze Age, and an' Iron Age. There have been all sorts of relics discovered relative to such period, but we have no information as to the earliest peoples, when or fi whence they came. The skeletons in the oldest grave-chambers show the same elongated skull and

ther peculiarities as exist in the Swedes of today There have been preserved to us from the Bronze Age many rock carvings which furnish us with some information as to the civilization of these peoples about 3,500 years ago. We know that they had domesticated the horse and the cow, that they had a fair knowledge of agriculture and had even then begun their sea-cruising. Articles of apparel from the early Bronze Age have been preserved for us, The garments are of wool, the man's dress consist ing of a cap, a belted tunic, straps of some sort of woven material for covering the legs, and a large cup, the woman's of a long gown, belted with cord and colored tassels, and a loose coat. There were rings and bracelets and brooches for the women whose bodies have been found buried with their daggers beside them, thus proving the truth of the old sagas that the women were warriors as well as the men. Swords and axes of beautiful workmanship been discovered, also artistically ornamented

vessels of gold and bronze. The first mention of Scandinavia in ancient history is in an account given by Pylias from Massilia (Marseilles) about 300 B. C. Pylias visited Britain and heard while there of a great country six days' journey to the north called Thule, by which it is nderstood he meant the Scandinavian Peninsula, He describes the people and their mode of living Pliny, the Elder, also gives us a scanty account of Norway and Sweden, and Tacitus describes the people very faithfully. They were similar in manners and customs to the inhabitants of Norway and Denmark, in fact the history of all three of these untries is closely interwoven. Two principal groups inhabited Sweden, the Goths in the south and the Swedes on the north. They possessed a natio temple at Uppsala. Authentic history of the Swedish monarchs begins with the reign of Erik Edmundssin, who was the first king to rule over the whole

Denmark is the smallest of the three Scandinavian kingdoms, and in the earliest times was split up into

den. Likewise the people were divided into two classes, the Bondes and the Thralls. The Bondes were the ruling class, and the Thralls were the slaves. The latter, many of whom were prisoners taken in war, wore iron collars round their necks as a badge of their servitude. If a master chose to set a slave free the collar was removed. Thrilling tales are told of royal captives who were forced to don this hateful and cumbersome insignia of slavery, and who, even if they succeeded in making their escape, could find no one who dared aid them so long as the collar proclaimed them the property of a Bonde. Denmark contributed her share to the army of Vikings, and the old Eddas tell wonderful tales of their doings.

The first famous king of Denmark was Gorm the Old. He was a fiery old pagan and fought against the establishment of Christianity with all his power He became the ruler of all the states of Denmark, subjugating the other kings. Two of his descendants reigned for a time in England.

#### WITH THE POETS

The Turn of the Road

Soft, gray buds on the willow, Warm, moist winds from the bay, Sea-gulls out on the sandy beach, And a road my eager feet would reach, That leads to the Far-away.

Dust on the wayside flower, The meadow-lark's lurking tone
Is silent now, from the grasses tipped
With dew at the dawn, the pearls have slipped— Far have I fared alone

And then, by the alder thicket
The turn of the road—and you!
Though the earth lie white in the noonday heat,
Or the swift storm follow our hurrying feet,

What do we care-we two! -Alice Rollit Coe, in Scribner's,

For Friendship's Sake. If thou wilt do no deed for friendship's sake Nor share its difficulties with its gains,— If thou wilt only take

If thou wilt only take
Its profits, not its penalties and pains,—
Let us not wait for troublous time to break
The painted bowl, the glided effigy:
Friend thou art not, nor friend can ever be, If thou wilt say no word for friendship's sake, Nor meet in reconcilment, heart to heart, Better we should awake

From useless visionary bonds and part:
To dream in vain—there is too much at stake.
Declare at once thy spirit's bankruptcy:
Beggar'd and scorned, I stand erect and free. -Arthur L. Salmon, in The Ladies' Realms.

I lay my hand on your aching brow,
Softly, so! And the pain grows still—
The moisture clings to my soothing palm,
And you sleep because I will
You forgot I am here? 'Tis the darkness hides, I am always here and your needs I know, I tide you over the long, long night To the shores of the morning glow.

So God's hand touches the aching soul.
Softly, so! And the pain grows still,
All grief and woe from the soul He draws, And we rest because He will We forget, and yet He is always here! He knows our needs and He keeds our sigh. No night so long but He soothes and stills Till the daylight rims the skies.

-Charles P. Cleave in the Shaftesbury Magazine. A Canadian Boat Song.

(Thomas Moore.) Faintly as tolls the evening chime Our voices keep tune and our oars keep time, Our voices keep tune and our oars keep time, Soon as the woods on shore look dim, We'll sing at St. Anne's our parting hymn.

Row, brothers, row, the stream runs fast, The rapids are near, and the daylight's past. The rapids are near, and the daylight's past. Why should we yet our sail unfurl? There is not a breath the blue wave to curl;
But when the wind blows off the shore

Blow, breezes, blow, the stream runs fast The rapids are near, and the daylight's past, The rapids are near, and the daylight's past, Ottawa's tide! this trembling moon Shall see us float over thy surges soon, Saint of this green isle! hear our prayer O grant us cool heavens and favoring air. Blow, breezes blow, the stream runs fast, The rapids are near, and the daylight's past. The rapids are near, and the daylight's past.

Tomorrow will be bright and sweet With sunshine in the field and street. And up above the clouds of fleece Like snowy fleets of noiseless geese, Wide-winged and swift, will race the sky-And zephyrs in thine ear will sigh-Perhaps!

The lily will take a bath, The leek grow lank beside thy path, The trilliums they will open up Their blossoms—each a silver cup— The wild fowl 'mid the falling dew Will come and go like bombshells—whoo Perhaps!

The girl you love will smile on thee, Her face is wondrous fair to see, And when you catch her deep dark eye She'll droop her pretty head and sigh. You've often wished these things to be; Tomorrow she will smile on thee Perhaps!

And you will make your fortune sure And you will be no longer poor; A carriage, house, an auto, and The best of all things at your hand; And you can loaf around and rest— "Man never is but to be blest"— Perhaps!

And you will win yoursoff a name Upon the shining scroll of fame, And through the ages men will say That, like a dog, you had your day, They'll build, when in the grave you're pent, Above your bones a monument-Perhaps!

And you shall pass the Golden Gate— The Golden Gate, with steps elate; The angels they will welcome thee And hall your coming in with glee, Your Cross, outside you'll lay it down; Inside they'll hand to you a crown-Perhaps!

Or would you rather go to sleep, And sleep and sleep in slumber deep, To never give, to never-take, To hever dream, and never wake? You think you'd rather stay as clay, Nor risk the Resurrection Day— Perhaps!

Thou fool! Today if thou shouldst know Your doom would be the place of woe, You'd choose the darkling doors of gloom 'Tis better than the clammy tomb For in dark Hades' awful press You might discover happing

Perhaps! -The Khan.

## THE STORY TELLER

On His Uppers

"The time will come," cried the Battersea Socialist orator, "when the laboring man will have the wealthy under his feet. And what will happen then?"

"He'll be walking on his uppers," came a voice from the crowd. from the crowd.

Mac's Three Reasons

The Minister: "Mackintosh, why don't you come to church now?"

Mackintosh: "For three reasons, sir. Firstly, I dinna like yer theology; secondly, I dinna like yer singin'; and thirdly, it was in your kirk that I first met my wife."

When He's a Nuisance

Canvasser (to lady of the house) "Can you tell me, my dear madam, whether your husband is Lib-eral or Conservative?" "Oh, well," said the lady, "when he's with Liberals he's a Liberal, and when he's with Conservatives he's

"Yes, but—between ourselves—what is he at

home?"
"Oh, at home! He's a perfect nuisance."

Call It An Irish Stew

First Seaman: "I say, Bill, wot's this card?" Second Seaman: "That's the saloon passengers

menu, of course."
"But wot does it mean?" "Oh, it's a list of all the things they have for dinner—soup and fish and vegetables and meat. That's the difference between the saloon and the forecastle; they get them all separately and call it menu. In the forecastle we get them all together and call it Irish

Pulpit Absent-Mindedness.

Pulpit Absent-Mindedness.

Of curious prayers a writer says: "I have heard a layman utter this petition during his prayer: "O Lord, be Thou with us in our upsittings and our downrisings"—a variant of the text in the Psalms, "Thou knowest my downsittings and mine uprising.' A minister occasionally introduced a Latin sentence into his prayer, and forthwith proceeded to translate it. Another minister in his early days experienced considerable difficulty with the long prayer before the sermoh. In nonconformist churches this usually occupies a quarter of an hour, but long before this dilemma, he startled his hearers with the words, 'And now, O Lord, I will relate unto Thee a little anec-"-London Chronicle.

The Cullinan Diamond. Future use of the great Cullinan diamond has now been definitely decided. The king and queen, anxious to make the fullest possible use of the Transvaal's gift, consulted the other day a firm of jewelers on the point whether the gem could be set in the imperial crown as to be detachable for wear by the queen on great state occasions, as it was at the recent opening of Parliament.

The crown and the diamond were taken to Buck-ingham Palace, where the practical side of the plan was demonstrated by the jewelers, who then received was demonstrated by the jewelers, who then received instructions to carry out the work. Thus the Cullinan diamond, while retaining the status of a crown jewel, will be available for wear by the queen on some occasions upon which the crown is not in use.—Ex-

"Everybody Works But—"

A growing boy had obtained a small job—his first—and boasted how much work he did.
"I gets up at half past five and has me breakfast," he said.
"Anyone also get the said.

he said.

"Anyone else get up, too?" he was asked.

"Oh, yes, mother. She gets me breakfast, and then she gets dad's at half past six."

"And your dinner?"

"Oh, mother gets that, too, and then she gets fother?"

"Has the afternoon to herself?"

"Has the afternoon to herself?"

"Oh, no, she cleans up, looks after the children, gets the tea ready for dad and me when we comes home. We has our smoke and then we gets to bed."

"And your mother?"

"Well, she does a bit of sewing then, after she has cleaned up after tea."

"What wages do you get?" the boy was asked.

"Oh, I get ten bob, and dad gets thirty-five."

"And your mother?"

"Mother! She don't get no wages; she don't do

An old Irishman named Casey made a lot of money as a contractor and built a fine house for his children. The sons and daughters were much ashamed of the plebian father and Casey was always kept in the rear of the house when they had a party or a reception. One day Casey ded, and there was a great to-do about it. The children had a fine coffin with do about it. The confider had a line comme with plenty of flowers, and Casey was laid in state in the parlor. That evening an old Irish woman, who had known Casey when he was a laborer, came and asked to see the face of her dead friend. She walked up to the coffin, took a long look, and said: "Faith, Casey, an' the've let ye into the parlor at lasht."

"Think of the glories of ancient Rome."
"I've seen "em," answered Senator Sorghum. "It's terrible to me to consider the graft they must have contended with in putting up all those improvements."

Mary, aged seven, was found hiding behind the Mary, aged seven, was found ming beamed the piano at the hour of her music lesson, from which refuge she was dragged forth, an unwilling victim. "Why, Mary, don't you like your music?" asked her mother anxiously. "No." sobbed the small delinquent, "I just hate those little black things sittin' on the fence!"

A Mean Reply. She: "Her husband has been a sufferer for many years, hasn't he?"
He: "I don't know. How long have they been married?"

What Counts in a Story.

As I heard a famous reconteur telling a story I had heard in one form or another for many years, I could not but recall the statement of some one to the effect that there are but five stories extant, and that all we have are merely variations from the original five. As Gen. Taylor, who is something of a story teller himself, puts it: "The story doesn't amount to envithing. It's the edition that counts." anything. It's the edition that counts

Sacrifice Refused. "You refuse me because I have a title," said the

count bitterly, 'but I will relinquish it. I will become a plain citizen."

"How noble of you," responded the American heirses. "I, too, feel called upon to make a sacrifice. I will relinquish my fortune, and then—why, he's

A Quick Lunch, Enter, Set Napkin? Wet. Order: Mush: Gobble, Rush

Water, Pie; Exit-

Little Rollis, four years old, came to the table, where we had tomato soup, of which he is very fond. Being very hungry he could not wait for it to cool, but hastily ate two or three spoonsfuls; then laying down his spoon, he exclaimed: "My goodness! That soup is so hot it makes sparks all down me."

BOATS  This brief and necessarily very incomplete review

the end of Nero's persecution.

of the circumstances under which the foundations of the Christian Church were lead in Rome affords strik-ing evidence of the quality of the new faith. There ust have been something in Christianity more than a mere belief that Christ was the fulfilment of Jewish

nce seems to be to those who were slain after