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THE BIBLE

A SUMMARY OF A LECTURE DELIVERED BEFORE THE CATHOLIC LITERARY AND BENEVOLENT ASSOCIA-TION OF LAMBTON. By Rev. B. J. Waters.

There exists a book in which is centered much of what is good, a book which confers on him who reads it with a faithful disposition, many of the joys which the Divine Promise bestows, for in almos every verse of the Scriptures is contained a com mandment and the reward of observing it, while ever and anon is an account of the punishment upon him who persisted in evil ways. That book is the Bible:-The Bible is a collection of the sublime and sacred truths of the Gospel, written by men divinely inspired by the Holy Ghost; and I unhesitatingly state that I would not cast aside one of those truths for a world even calmer than this one which we inhabit. I congratulate the man who can join with me in the assertion; for amidst the turmoil and anxiety of life here below, he enjoys the holy consolation, the pleasure-giving hope of living an eternity among the blessed after a few transitory years of a life of initiation. My friends, let us examine the most extensive library, let us con over the gathered volumes of generations, read them all over again and we fail to find a truth which speaks to our souls with more than human eloquence, unless it be the Bible. There we find all the gentle kind, and sublime affections of the heart rewarded by promises made by the the creator, while on the other hand we are told of the punishment which awaits upon tyranny, hatred and all the evil passions which follow in their train-peace, benevolence, mercy, breath throughout-the most devout emo tions are inspired, and the noblest effects become evident; nor does the interest which it awakens in this regard confine itself. No, the intensity once awakened it is extended until at length we begin to understand the Divine Nature, the Divine Economy, and Divine Benevolence in their relation to this world. Where, I ask, will you find the divinity so graphically described as in the inspired writings Nowhere. The creation and preservation of the universe, the beginning of man, the establishment of the Christian Church are all treated with a regard to precision, beauty, and brevity, unknown in the works of mere human composition. My friends all the scientific knowledge of Pythagoras, all the morals of Socrates, all the economy of Austritto, all morals of socrates, an me economy of Austratio, an the penetration, genius and learning of heathen philosophers and of the heathen world never sound-ed the depths of the science of ethics never approach-ed a system of morals with half that precision which is characteristic of the Bible. Never yet did heathen science arrive at such rational conclusion regarding God and man, respecting the ological and moral wisdom, concerning the creatures of the earth, the air, and the water, as did that God, direct-ed-science the knowledge of which is given us in the backs of the ald and the science of the books of the old and new Testament. Now my friends, it is said by the enemies of Gods Church that we are prohibited the reading of the Bible. Ah, there the slandering tongues begin the work of spoil-ation; butlet me tell them that in the Church of God, the word of God will endure until the Church of God, the word of God will endure until the consumation of the world, when on the ground of general judge-ment we shall behold our persecutors—the slander-er and the tyrant—grouped in one motly mass,ery-ing out for merey but receiving none. They tell us we are not allowed to read the Bible inspired by Christ Himself. Presumptious mortals they know us not yet the new second bible index of the second Yet they tell us we are prohibited the read-he Bible. Now my friends this is not the us not. ing of th case. Our very homes may prove the slander; for many of us here grace our libraries or our parlor tables with the very book which men who do not know us, say is denied by the Catholic Church. This fact alone would prove the calumnies heaped upon us by pretended Christians; but there are other upon us by pretended Canstians; but there are other proofs, these very Bibles which we possess are not looked upon as our prayer books or catechisms. We are taught that the unrestricted reading of the great book is fraught with danger to our faith and morals, nevertheless we are allowed to peruse i with the eyes of faith and devotion, always relying relving upon the interpretation given each verse by the great and learned fathers of the Catholic Church great and learned fathers of the Catholic Children, which interpretation is directed by the Holy Ghost, the Enlightener who says in the second person "the Scriptures contain things hard to be understood, which the unlearned and unstable wrest to their own destruction (Peter, iii., 15). Therefore the Church may be said to limit the reading of the Scriptures confining her children to peruse such versions as are approved of by her, always with the understanding bestowed by faith, and with the into the Roman Catholic Church alone, by God the to the Roman Catholic Church alone, by God the Father, who sent the Son and the Holy Ghost. It is evident that those who protest against this author-ity have by unrestricted use of the Sacred Scrip-tures, changed the word of God into the word of word man, and as a consequence believe many things in general but nothing in particular, until Christ Him elf seems to have changed his nature to accomodate them The learned Macintosh, in his history of England The learned Macintosh, in his history of England says, when speaking of the Bible in its relation to the period of so-called Reformation:—It is a singu-lar fact, and one requiring serious attention that the first prohibition or limitation of the reading of the Sacred Scriptures was enacted by the first head of the Reformed Church. No such prohibition was heard of in England until the Reformation. was heard of in England until the Reformation. This prohibition was issued under the authority of an act of Parliament (34, Henry VII, I.) by which holdered — First, that Tyndall's version should be altogether disused as crafty false and untrue; secondly, that the Bible was forbidden to be read by others in public; thirdly the permission of reading it to private families was confined to persons of the rank of lords or gentlemen; fourthly the liberty of reading it personally, or in secret, was limited to men who were householders and to families of noble Firth. Mackintosh, 11. 238. Strype in treating of the history of the Bible, says:—Prior to this a proclamation had been issued, prohibiting the public reading of the Scriptures in Churches, and forbidanyone to expound it, who had not recieved a reguanyone to expound it, who had not received a regu-lar license from the accustomed authority for that purpose. Eccles. Mem., vol. vi., page 205. Now I will pass onwards to a history of the Bible apart from its divine origin, so that each may know something of that book, which was intended for good; but twisted by many men to the destruction of their could. You are uncer on the component good; but twisted by many men to the destruction of their souls. You are more or less conversant with the early history of the art of printing; how Guttenberg, Coster, Faust, and Schrofer, devoted for their life to the art, and succeeded the best years of their life to the art, and succeeded beyond their expectations, Guttenberg publishing an edition of the Bible in the year 1411, and his associates issuing other editions in the course of the five succeeding years. In 1468 William Caxton, a London citizen, who had acquired the secret of the art of printing

THE CATHOLIC RECORD.

during his travels in Germany, was received by the during his travels in Germany, was received by the Monks of Westminster, and St. Albans; Mathew the historian of the 1st named monastery and Wal-singham of the latter encouraging the art by every means in their power. However it was not until the year 1526, that the English translation of the Bible by William Tyndale and Miles Coverdale ap-peared in printed form, some few years before the church was forced to excommunicate the infamous Henry the VIII of England Henry the VIII of England.

Henry the VIII of England. The new Testament known, as the Rhenish new Testament was published in 1582 by the English and Irish Catholics and again in 1609 the great work known as the Douay Bible, issued from the College of Douay where all that was good in England sought refuge from the Elizabethan persecution of that period. It is not my intention to bring under notice the numberless editions of the Bible issued in England since the Reformation; the task would be a useless one, more particularly when we consider the treatment to which the vulgate version was subjected, the changes, contractions and entire omissions which characterize each translation. "Twere well for England had she remained faithful to the teachings of the church, without individual recourse to the Scriptures ; for in them she found her bane, but not the antidote. Like many other gifts of God, the grand gift of the Bible was abused, instead of it the grand gitt of the Bible was abused, instead of it being made the standpoint of morality, it was made subservient to the will of kings, princes and other profigates, who misinterpreted it to suit their own passions, to favor their own infamy, as in the case of Henry the VIII of England who, when dying said: friends all is lost—I have lost my soul and with her "every thing." Many men have devoted much attention to the

Many men have devoted much attention to the mposition of the Bible; indeed a few have labored r years on its dissection, with the result of furnishng statistics truly remarkable. From the calcula. tions of one of those patent investigators I find that the books of the old and new Testament combined furnish 72 books, 31,173 verses, 1,189 chapters, 773,-792 words, 3,566,480 letters : Whatever must be thought of the man who de-

voted his time to these curious statistics, we must at least say that he was much better employed than he who would misinterpret the hundreds of thousands of words which came under his notice. From the Old Testament we learn that there were fifteen books in addition to the seventy two recorded ; but of them we know comparativly nothing beyond that which is related in the Scriptures. There they are referred to as lost and in naming them I will follow in the order of the references.

1st. The prophesy of Enoch, referred to in the Epistle to Jude, 14.

pistle to Jude, 14. 2nd. The book of Jasper named in Joshua, x. 13. 3rd. The book of the wars of the Lord, named in umbers 21, 14.

4th. The book of Iddo, the seer referred to in 2. Chronicles 9.29. 5th. The book of Jihu 2. Chronicles xx. 34.

5th. The book of Jihu 2. Chronicles xx, 34. 6th. The book of Naahan 2. Chronicles, 7th. The Acts of Rehoboann 2. Chronicles, 8th. The Prophecies of Ahyah, 2 Chronicles, 9th. The book of the 191 Psalm. The 11, 12, 13, 14, and 15th books being those of Solomon—which are supposed to deal extensively with natural history in its connection with beasts, corrects fibre and bink. erpents, fishes and birds. Probably if they had been in existence during the sixteenth century we might never have heard the wild theories of a Darwin or Clooting, but still wilder ones, emanating from the brains of ten thousand fanatics who might shape the simple words of Solomon in diverse form that might dwarf the grotesque progenitors of humanity, as dissected by modern atheists.

Well may we wonder at the strange uses made of the Scriptures. Turn to the courts of the impious kings and Queens of the 16 and 17th centurics, and we will find the beautiful verses transmuted, set in language the most blasphemous, and quoted to prove, the justice of some iniquity — Shake-speare, too finds them of the greatest utility, and fails not to make this hereo use them with effect. In fails not to make his heros use them with effect. In the play of *Macbeth* he makes that inhuman wretch, paraphrase the words of the patient Job—thus— Let this pernicious hour stand ye accursed in the Calendiar,—which in the third chapter of Job is rendered "Job opened his month and cursed his day, let it not be joined unto the days of the year, let it not come into the number of the months." In the same drama Banquo says ;—Woe to the land that is governed by a child, which bears its original in Ecclesiastes x, 16. Woe to thee O land when thy

Holy Scriptures have on our attention; the strange uses which men have made of the most poetical and instructive verses; together with many peculiarities pertaining to them. I did not treat of the Bible in pertaining to them. I did not treat of the biole in its relation to the early years of Christianity at the beginning of this lecture, because it was my de-sire to deal exclusively with it from the birth of the art of printing to the present, having the history of manuscript editions for the conclusion that I might better consider its doctrine in relation to the Church. Now my friends the last part of the Testament was not written until eity three years after the ascension

not written until sixty three years after the ascension of Christ, nor at any time previously was it consider-ed necessary to the dissemination of the seeds of Christianity, because God Himself, ordered that that which He taught his apostles, should not be for-gotten by them, but on the contrary, that it should be told to all nations, and to the end of time, by his another and their arcsence when which would be do. apostles and their successors, who would preach i in its purity. Three hundred and twenty-five years have clapsed since the birth of Christ; the Church was slowly, but surely progressing towards univer-sality; her priests had carried the light of the Truth santy; her priests had carried the nght of the Fruth into distant lands, so that when the great Council of Nice was convened in 325, the matter of the Scrip-ture was brought forward, when it was ordered to have the books of the Old and New Testaments collected, and declared to be the written word of God. We have already seen the Bible contains seventytwo books, and that they were written by abou forty different authors in the space of about 1,600 years, i. e., from Moses, who lived 1,500 years before Christ, to St. John, which was about one hundred years after the death of our Lord. The Bible may

years after the death of our Lord. The Biole may be divided either with regard to the time in which it was written, or the matter which it contains. First, with regard to the time, it may be divided in-to the Old and New Testament; the former contains forty-five books, the latter twenty-seven; second, with regard to the matter, it may be divided into the historic, the moral, or dictated, and prophetic books. The historic book again into legal and simply historic. The Council of Nice called these books the Holy Scriptures, and declared them to be written by holy men inspired by the Holy Ghost. The Holy Fathers assembled at this Council declared that these books should be acknowledged by the Catholic Clouch, should be acknowledged by the Catholic Clouch, saying that the Old Testament con-tained all the truths made known to man by God before the coming of Christ, while the New Testament contained some of the truths made known to the apostles through Jesus Christ. It was also clearly defined that the interpretation of the Scrip-tures belonged to the Catholic Church alone; for "no prephecy of it is made by private interpreta-tion." (Peter, i. 20.) Because the apostles intrusted their successors with the keeping of the sacred books, and also the interpretation of them. There-fore it is evident that the Church is justified in comfore it is etitler that the Church is justified in com-manding Christians to harken unto her interpreta-tion of the word of God, to cast aside all thoughts of private interpretation, and listen studiously to those to whom the faculty of teaching was committed. From opposition to the decrees of the church, which are, first, that with regard to reading the Bible in the vernacular, we should have the learning and piety requisite for it; second that the translation should

the vernacular, we should have the learning and piety requisite for it; second, that the translation should be approved of by the Holy See, or accompanied with explanations by a bishop. From opposition to these decrees, I say, many heresies have crept into the world. Because some men who may have had the necessary qualifications for reading that Book, happened on currupt editions; while others read the correct version under such circumstances as to imbible erromous oninions. imbibe erronous opinions. Therefore the Church imbibe erronous opinions. Therefore the Church in her wisdom, draws a line beyond which the faith-ful Catholic cannot go, lest he should become lost in the forest of difficulties which might encircle his inquiry, for having, with his unaided labors, trav-elled through the cities of the past, and over the crumbling ruins of the Pagan Temples of Rome, he would still have to follow up the Bible history in search of the signs of the Son of God which are re-ferred to in St. John xx. 30. Many other signs also, did Jesus in the sight of his disciples, which are not the signs of the signs of the signs also, the signs also, the signs also, the signs of the signs of the signs also. did Jesus in the sight of his disciples, which are not written in this book. St. Paul says:—Therefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epis Now it is evident that the searcher after the truth must come to the Catholic Church, which alone reveals the written and unwritten word.

alone reveals the written and unwritten word. There only will his enquiries cease, and his soul en joy that calm which is born of faith. There did not exist any theological writing for two thousand years, from the time of Adam to that of Moses. Yet by tradition a knowledge of God was preserved to the people; for He, in his wisdom, or-dained that the Patriarche should carry down the word from generation to generation in exactly the word from generation to generation in exactly the word from generation to generation in exactly the word from generation to gener king is a child, again in the play of Henry the VIII. damed that the ratriarches should carry down the word from generation to generation, in exactly the same manner He ordained that the Church should preach His doctrine to all people, and throughout all nations. So it is we learn, that childien should be baptized, that we should observe the Sabbath on Souther interactor for the floor around the store, within a radius of ten feet, with bits of old carpeting, and arms herself with the dust pan and broom before she lets him be-

RIPPLES OF LAUGHTER.

Old bachelors are useless. They do not even know how to drive nails or split wood.

A bar-keeper at a social party being asked to con-coct a glass of punch, replied, "This is one of those occasion whan I do not mix in society."

Old maids are useful. They can cook, sew, and ake care of children, nurse sick people, and gentake care of children erally play the piano.

If you go to call on the Princess Louise you must leave your right hand glove at home, and take two card with you.

First student (angrily)—"If you attempt to pull my ears, you'll have your hands full." Second do. (looking at the ears):—"Well, yes I rather think I shall.

Josh Billings suggests that many a young poet might be able to collect his scattered thoughts if he would look into an editors waste basket early in the morning.

The slanderer injures three persons at once; he of whom he speaks ill, him to whom he says it, and most of all himself in saying it. Address :

Why is it that people boot a dog and shoo a hen? Boston Trunscript. And foot a bill?—Philiadelphia -Boston Transcript. And foot a bill-Philiadelphia Bulletin. You might have added:-And cap a cli-max, and head a movement?-Noristown Herald. And bore a hole.

The phonegraph may bottle up the voice and pass it down to future ages; but the smile that twist the face of a man as he seeks solicitude and gazes on his nome in print for the first time will always have guessed at.

"Prisoner at the bar," said the judge is their any "Insome at the bar, said the judge is their any thing you wish to say before the sentence is passed upon you?" That prisoner looked wistfully towards the door, and remarked that he would like to say "good evening, if it would be agreeable to the com-pany." But they wouldn't let him.

It may be all very well to be particular as to whom we show special courtesy to, but the man who is not willing to bow or dodge at the rapid ap-proach of a brick is lacking in the first and truest principles of politeness.

A young young lady hesitating for a word in de-scribing the character of a rejected suitor, said, "He is not a tyrant, not exactly domineering, but—" "Dogmatic," suggested her friend. "No he has not dignity enough for that; I think pup-matic would convey my meaning admirably."

"Shall I help you to alight ?" asked a city exqui-"Shall I help you to angle?" asked a city exqui-site of a muscular country girl who was just about to get out of a wagon that had just come up to the porch of a rural tavern. She jumped from the wagon and indignantly exclaimed, "What do you meen? You don't think I smoke, do you?"

Where is my angel! asks a poet. Ten to one she is lying on a lounge reading a sensational novel, while her mother is frying slap-jacks for supper in the kitchen. Poets angels are always that character

The first fifteen minutes following a marriage gagement may be turned from eestatic bliss to bitter gall, by the girl remarking that she can tell a Brazilan pebble from a diamond in a ring with her eye shut.

She was a noodle and he was a noodle, and when their marriage was announced, Simmons, who knew and appreciated both, exclaimed, with tears in his

Two souls without a single thought.

Texes has just executed a man who has committed eight murders and about fifty robberies. He said he was going staight to heaven, but some folks are mean enough to hint that he stubbed his toe somewhere on the route.

where on the route. The most absent-minded man was not the man who hunted for his pipe when he had it between his teeth, nor the one who threw his hat out of the window and tried to hang his eigar on a peg; no, but the man who pit his umbrella to bed and went and stood up behind the door.

"I know where there is another arm just as pretty



"Aye ! be as merry as you can."

We cordially invite contributions to this corner ith the name and address of each contributor. Answers will appear two weeks after each set of

problems Solutions must reachins by the "Monday" revious to publication

"PUZZLER,"

"Catholic Record," Office, 388 Richmond Street, London Ont.

PRIZES TO PUZZLERS.

TALES TO PUZLERS, To be awarded on St. Patrick's Day, 1879, 1st. Prize, a handsome Bible; value §10. 2nd. The Life of the Blessed Virgin; value, §5. 3rd. The CATHOLIC RECORD for one year, value §4. 4tb. The CATHOLIC RECORD for one year, value §4. If preferred, any book of the same value from Sad-r's list will be sent instead of prizes, 1.2 and 4. To encourage our young friends, we allow them to mpete for all the prizes, while not more than two il be awarded to competitors over 18 years of age. We hope our youtful readers will, for their own im-ovement, take a special interest in the "Corner."

THE CHRISTMAS PUZZLER'S CORNER will be open for solutions till 1st March, 1879. Take tice of the special prizes offered for it.

71. CHARADE.

A word of three letters : in me you'll descry, Spelt backwards and forwards the same, Unmarried I am, and so must I die, Yet at the altar I once changed my name

ROSEMAY. 72.

My first is in signet, but not in seal; My second's in ship, but not in keel. My third is in grape, but not in vine; My fourth is in sherry, but not in wine. My fifth is in petal, but not in flower; My sixth is in minute, but not in hour. My seventh is in night, but not in day ; My eighth is in guli, but not in bay. My ninth is in cake, but not in bay. My ninth is in cake, but not in gun. My last is in eagle, but not in bird; In summer nights my whole is heard.

ROSEMAY. 73. ENIGMA.

Said a child to its father : How does it come That you are my father, yet I am not your son ? 74. MATHEMATICAL PROBLEM.

Divide a shilling into 39 parts of pence and far-AMICA things. 75

Find an isosceles triangle equal in area and erimeter to the isosceles triangle whose sides are 5, 8. SOLTTIONS, 55 and 61 to 65.

55. Spin, sister, and I will sew your coat and

Ne means spin : suam means I will sew.

61. EGINA

G A L E N I S M I D

ANDES

62. I understand you undertook to overthrow the undertaking of the overseer. 63. Snow.

hare .: 500-x= B's. 297 64. Let x=divide by 6 and complete the square. x^2-995+ $\frac{995^{\circ}}{4} = \frac{990025}{4} - 198000 = \frac{445^{\circ}}{4} \quad \therefore \quad x = \frac{995 + \text{or} - 445}{2}$

[FRIDAY, JANUARY 3.



Shakespeare actually repeats the words once spoken by his disreputable hero. When we first put this danger stone a rolling It was full upon ourselves;

This is but a parallelism of the xxii. 5, of pro-verbs which renders it thus : He that rolleth a stone, it will return upon him. Again that drama The pleasure, "And when he falls he falls like Lucifer is nothing more or less than a parallelism of Isaiah xiv, 12, which is—how art thou fallen from Heaven, O Lucifer son of the morning. I could addnee many other instances of Shakspearian literary bor-rowings from the Scripture, but never has the great poet equalled, much less eclipsed the beautiful poe-try of the Bible wherein he found many of his ideas. From what I have said of the Bible, there may be a few who will conclude that it is what is commonly known a dry book, but this is a mistaken conclusion. for together with the vast amount of information for together with the vast amount of information to be derived from it, we may also enjoy a good laugh at the expense of Isaiah, Job, Elijah and even the asetic Paul :—In the 2 Corinthians xii, 13, the apostle Paul indulges in some dry humour for when asked by one of his disciples, why have we not fared as well as the other churches ?" He answers them saying : Ah ! there is one griveance, that you have so in a to support. Pray do not lay it up against ne. Again the patient Job criticises those who scorned him in these words. They are fools. They They belong to the long-eared fraternity, among the bushe they brayed, under the walls they were gathered to-

Elijah becomes ironical in his review of the prophets of Baal—his description of them is a pure criticism from begining to end. He says : they are elamouring to their God to help them out of a very awkward predicament. The quack prophets have worked themselves into a perfect desperation, and are capeting about on the altar as if they had the epilepsey. Shout louder ! He is a God, you know, make him hear. Perhaps he is chatting with som body, or he is off on a hunt, or he is gone travelling, or maybe he is taking a nap. Shout away ! wake him up !" Just picture such a scene taken from the book of kings 19ch, 26, 27v. why nothing pertaining to comedy in a higher decree could emanate from

modern writers. Isaiah makes a *bull* which would have travelled round the world, with electrical rapidity, if made by an Irishman. It is contained in the 3d, verse chap-ter 37th and takes the following form. The an Irishman. It is contained in the 3d, verse chap-ter 37th and takes the following form. The Angel of the Lord went forth and snote in the camp of the Assyrians a hundred and fourscore and five thousand, and when they arose early in the morning behold they were all corpses. In closing the second part of this lecture I will quote an arithmetical problem founded on a sum-mary of the Scriptures which Christians would do well to remember.

well to remembe

Add to your faith, virtue. And to virtue, knowledge And to knowledge, temperance. And to temperance, patience. And to patience, godliness. And to godliness, brotherly kindness. be baptized, that we are a survey of the product of divine inspiration. Therefore, I say, that the faith of the Catholic would have been precisely the same, had the Scriptor tures never been written; because the written and unwritten word of God would have been carried down to our time, in the same terms as we find it, by the long line of Popes, who occupied the chair of far off from anything which might tend to weaken far off from anything which might tend to weaken we vour catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the catholic faith. You know that the Church word the ca the written word of God."

WHENCE MANITOBA DERIVES ITS NAME.

Manitoba Lake, which has given name to the Province formed of the Red River region, s called after a small island, whence, in the stillness of the night, issue strangely sweet, mysterious sounds. The Ojibway Indians who dwell in that neighborhood believe the island to be the home of Manitoba, the speaking God, and will not land on or approach it for any consideration, thinking they would desecrate or profane it, and that they would meet with some terrible fate for their impiety. The sound is caused, it has been ascertained by the beating of the waves on the large ebbles along the shore. These with fragments of finegrained, compact limestone that have fallen from the cliffs above, are rubbed together by the action of the water, and give

out a tone like that of distant church bells. The natural music is heard when the wind blows from the north, and as it subsides, low, plaintive notes, resembling voices of an invis ible choir, are heard. It has been compared to a chant of the nuns at the Trinita de' Monti n Rome, with which all travellers are familiar. The effect is impressive. Tourists have been

awakened at night in the vicinity, under the impression that chimes of bells were ringing afar off, and that their tones were rippling over the lake. The mystic bells of Manitoba have acquired such reputation that travellers are never satisfied unless they are heard, and often spend days there waiting for the blowing And to brotherly kindness. And to brotherly kindness. And to brotherly kindness, charity. Then noticed at some length the claims which the

an American states include to say that there were three classes of people whom it was never safe to quarrel with. "First ministers, for the reason that they could denounce me from the pulpit, and I that they could denounce me from the pulpit, and 1 had none through which to reply. Second, editors for they had the most powerful engine from which they could every day hurl wrath and fury upon me, and 1 had none through which to reply. And, finally, with women, for they would be sure to have the last word auchaw. the last word anyhow. He was a wild-eyed, long haired individual, and

He was a whitegreat ong marree individual, and had a roll of manuscript under his arm. We im-mediately set him down for a poet, and before he had a chance to open his mouth we informed him that the cashier was not in and we did not want to that the casiner was not in and we did not want to buy any poetry anyhow. He asked us if there was any other paper in town, and we cheerfully told him there were four others. "Well," he said un-rolling his manuscript, which was headed "Public Sale of Real Estate," "I guess I'll have this ad-vertisement printed in one of the other papers, then," and he was gone before we could recover our surprise-leaving us at least charge data. then, and he was gone before we could recover our surprise—leaving us at least eleven dollars out of pocket. Appearances are deceitful, and poets should wear a badge in order to prevent unfortunate mis-takes.—*Norristown Herald*.

KILLED BY A FALLING TREE.

We regret to chronicle an account of a sad accident which occurred in the 12th concession of West Williams the week before last. A son of Mr. Donald McCormack who, in company with his brother and others, was engaged in chopping. We take the tail of the second the We regret to chronicle an account of a sad acci-

PET NAMES.

Some short time ago a woman was trying hard to get her drunken husband home, and as she pulled im along the street, her words and actions were so

tender that a citizen halted and said : "Well, all drunkards' wives haven't your dis-

"Well, an drunkards' wives naven't your dis-position." "S.h-h! don't say anything," she replied in a whisper; "Pre got to call him pet names to get him home, but wait till he drops in the hall be there then.

SWITZERLAND IN A WORD.

He is to be pitied, is the common-place tourist; he lose so much. When he comes home his descriptions are somewhat like those given to a friend of mine, when he was a little boy, by a newly returned travel-

"And did you see Switzerland, and was it like?" sked the boy, breathlessly. Switzerland, by? Yes,boy Switzerland is just gay!"

Appaned by this incongruous adjective, the boy tried again, in the hope of obtaining more explicit