

The Reapers.

The reapers bend their rusty backs;
Their sounding sickles sway;
At every stroke the golden sea
Becomes to give him way;

No careless of fatigue they go,
So true, so steadily,
The adoring traveler on the road
Leans o'er the gate to see;

With marvel of the soon-fallen breadth,
The longing gossips tell;
But the reapers labor for us all,
'Tis used they should work well.

Ere the great sun that burns above
Shall crimson in the West,
And the children's poppy nosebags fade,
And they lie down to rest.

Each golden spear that upward points
Shall fall upon the field,
And the farmer drains a sparkling glass,
Rejoicing o'er the yield.

Pls, bony men, your sickles bright,
And give the people bread!
At every conquering stride you take,
On want and woe you tread.

Drop, heavy ears, and give the strength
You gathered from this plain,
That man may also be refreshed and firm,
And do great things again.

God bless the hands, all hard and brown,
That guide the cleaving plough,
That cast abroad the shining seed,
And build the wealthy mou;

They rear the bread our children eat;
'Tis by their toll we live;
Hurray! give them the loudest cheer
That grateful hearts can give!

-Chambers' Journal.

What is a Bat?

All who have ever examined a bat closely,
and observed its fur, ears, and teeth,
must, we think, have recognized it as a kind of beast.

The bat is essentially an animal of the air—all its structure is modified for flight, and it rarely descends to the surface of the ground.

The mole, on the contrary, is essentially an animal of the earth—all its structure is modified for burrowing, and it rarely ascends to the surface of the ground.

The contrast could scarcely be more complete, and yet the bat and the mole are cousins—the mole, the hedgehog, and the shrew-mouse belonging to a group of beasts, for which the bats show no inconsiderable affinity.

We have spoken of the opinion that the bat is a kind of bird. This view seems to have been entertained by the Jews, and the "bird of darkness" is placed in Deuteronomy xiv. 18, among the unclean ones forbidden as food.

Aristotle, though he placed the bats among the flying animals, and therefore among birds, distinctly recognized the differences in their organizations; and the same thing may be affirmed of Pliny. But in spite of this, and although Albertus Magnus, in the Middle Ages, was fully acquainted with the true nature of bats as beasts, as well as with their winter torpidity, we find later on a retrogression of opinion.

Prof. Proctor on the Sea-Serpent.

In a letter to Mrs. Dodge, of the "Letter Box," in St. Nicholas for August, Prof. Proctor says:
I think it may interest your readers, however, to jot down a few facts—some of which are not commonly known, I believe, while others are commonly overlooked or forgotten.

1. A great number of foolish stories have been told about the sea-serpent by anonymous hoaxers; so that
2. Persons of known name are apt to be ashamed, rather than otherwise, to describe any sea-creature (or appearance) which they supposed to be the sea-serpent. Yet,
3. In 1817 eleven Massachusetts witnesses of good repute gave evidence on oath before magistrates (one of whom corroborated the evidence from his own observation) about a serpentine sea-creature seventy or eighty feet long, seen in some cases within a few yards. It presented all the features afterward described by the officers of the Dedalus.

4. In 1835 five British officers record a similar experience.
5. In 1848 the captain of a British frigate sent to the Admiralty an official description of such a creature, seen (by himself and his officers) travelling past his ship, close by, so that he "could have recognized the features of a human person at the distance of the naked eye."

6. Captain Harrington and his officers saw such a creature in 1858, under such circumstances that he says: "I could no more be deceived than (as a seaman) I could mistake a porpoise for a whale."
7. The story last related, marvellous though it is (repeated by myself on that account when first received, as a probable hoax), has been deposed to on oath by all who were on board the Pauline at the time. The captain of the Pauline writes to me that, instead of being anxious to tell the story, and his officers and crew were in twofold minds to keep it to themselves, knowing that they would be exposed to ridicule and worse.

8. It is certain that creatures of the kind—i. e., not sea-serpents, which few believe in—of sea-serpents—were formerly numerous.
9. Of other creatures numerous at the same time occasional living specimens are still found.
10. Agassiz states that it would be in precise conformity with analogy that such an animal as the anelousaurus should exist still in the American seas.
11. Of several existent sea-creatures only very few specimens have ever been seen (in some cases only one).
With these and like facts before us, we may believe that the above-mentioned observations were deceived and doubt whether any anelousaurus continue to exist. But there is no scientific reason for denying the possibility of their existing and being oc-

casionaly seen. The foolish stories told by hoaxers have no bearing on the case one way or the other. At least, they should have no bearing with those who can reason aright.

"A Vicious Animal."

The selfishness of some natures is especially manifest in the railroad car. They seem to leave hours with only anticipations of comfort, and every accidental annoyance they encounter seems to make them feel that somebody is interfering with their rights.

"Our car over the New York Central was crowded, three in a seat; two women and three children in the seat running lengthwise at the end of the car, and some passengers standing. A lady (?) occupied a seat alone. Beside her was a satchel; on the floor in front of the satchel was a box wrapped in papers and surrounded by a shawl strap. Several persons applied for a seat in vain; ladies old enough to have been her mother, spoke for the place only to receive a shake of her 'frizzed' head, and be frozen by her 'No.' The conductor appealed evidently in vain; we could not hear. Thus forty miles away. Batavia was reached. Our boy was asleep and crowded us. We said, 'Wife, you and the little boy may have this seat, and I will take a seat with that lady.' She said, 'You may try, but of course you will fail—the rest all have.' Out we slid, passed up to the lady's side, stood three minutes to show we had no seat. Reached over for the satchel and lifted it out of its place remarking, 'Allow me to rest this satchel on the floor—I will take this seat.' 'No sir! No sir, you won't?' she shouted. 'This seat belongs to a gentleman—he's just stepped into the smoking car.' 'Yes'm and I'll step in here and rest me till he comes,' we replied, snuffing the action to the word. 'He'll come and want his seat,' she snappishly answered, 'and you've got to give it up.' 'O, certainly, I will do so with delight. But as he has not occupied it for the past hour he probably won't for the next.' 'I don't want to hear any more about it,' she said. 'Good,' we replied. 'But I think you are no gentleman, to take a seat in this way, when a gentleman gave it to me.' 'I don't want to hear any more about it,' were plied, mimicking her. 'Well you have no right in this seat,' she continued, with her face as sharp and thin as an ivory paper cutter and her voice as shrill as a brass door bell. 'Now lady,' we replied, 'it would be to your credit to keep still. First no man has a right to occupy a seat with baggage in one car, and take a seat in another, while passengers are left to stand up. If so I might take the four pieces of baggage my wife and I have in this car, and with them occupy four seats. Second, when two ladies and three or four children are crowded into one seat, like those in the corner yonder, and apply to you for a place for a little girl to sit, and are refused, it looks wrong, and begets the general disgust of all the passengers. Last night I observed a small lady about your height, weight, and complexion, with two seats turned together, and three of us sat in a single seat, while you feigned sleep and took your rest.' As we proceeded, to the delight of those within hearing and receiving their repeated applause, this female grew very irate, and said some very 'imprety' things at which we smiled and kept henceforth still. But this is a type of a class which travel the ways of the world, subjecting three-fourths of the people to their behests, and attempting to—to 'bull-doze' the rest. There are cases where they try in vain. We received the direct thanks of the gentlemanly conductor and the others of the passengers, and left her at the next forty mile station."

French Names in America.

The French, from their long occupation of Canada, and their early explorations of the great lakes and western rivers, have left their names in many places, and have modified or changed many of the tribal names. The real name of the Hurons was Wyandots or Wendats, but the early French colonists gave them their later appellation on account of the manner in which they dressed their hair, resembling the huss, or wild boar. They also received from the French the name of Petuns, that is, tobacco Indians, from the cultivation of that plant and their trade in it. The Numepo, belonging to the Sahapin family, were called by the French Nez Percés, that is, pierced nose; but the reason for its original imposition is not apparent in any of their customs. Gros Ventres, that is, big bellies, is another name given to a tribe in Montana, which has been also called Pannch, Fall, or Rapid Indians; the name is applied to the Minnetarees of the Yellowstone River, whence the name Minnetaree itself has most improperly been applied to the Fall Indians. The Pieds Noirs of the French, which now exists as a name only in the English translation, Blackfeet, were properly named Sataks. They were the most westerly of the Algonquins, originally dwelling on the Saskatchewan; but from internal dissensions they separated from the Kenay or Blood Indians, and returned to the Missouri, where the name of Blackfeet was given them by the Crows, from the dark-colored moccasins they wore. A chief named Pégan (that is, the pheasant) caused a second division, making at least three bands, which continue to this day, although the Pégans sustained a great loss in a massacre by the whites a few years ago. The Coure d'Alene (that is, needle heads), who were also called Skitimites, had their French name from some parsimonious white traders of Canada, one of whom was designated by the chief as the white man with the heart of a needle. This expression amused the Canadians so much

that they interpreted the whole tribe by the name their compatriot had received. The Salteaux, that is, the jumpers, is the French name of one of the Ojibway tribes, otherwise called Salteurs or Sotoos, and derive their name from their expertness in leaping their canoes over the rapids. -Nat. Repository for August.

The United Presbyterian Synod's Committee on Disestablishment, having considered a Bill lately brought into Parliament by Mr. Ramsay, "still further to alter and amend" the laws relating to the appointment of ministers to parishes in Scotland, by withdrawing the status and endowments of the Kirk to parishes falling vacant with a communitant roll of less than fifty, and transferring the endowments to the funds of the local School Boards, have resolved—"That what is now demanded by the progress of the question of Disestablishment, and its importance in the interests of religion and justice, is not any Bill to amend particular State Church Acts, but a comprehensive and final measure of Disestablishment and Disendowment—a measure, in the words of the Irish Church Act, 'to put an end to the Establishment of the Church' in Scotland, applying equitably to all its parishes, and giving an equal vote to friends of education, wherever resident, with all other citizens, in determining the destination of the liberated funds."

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The Sabbath School Lessons will be continued and increased attention will be paid to the question of Prohibition now happily growing to the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

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