

## English or British?

A correspondence has recently passed between the Rev. David Macrae and the Poet Laureate on the use of the words "Britain" and "British" instead of "England" and "English," when applied to the three kingdoms and their peoples, or to the Empire and its peoples at large. It is an old and difficult problem, and English speakers in facing a Scottish audience have been frequently rebuked when speaking of "England" instead of "Britain," or "English" instead of "British." Mr. Macrae goes into history, and has no difficulty in showing that by the Treaties of Union with Scotland and with Ireland, the name of England as a name of the United Kingdom is excluded, and the adjective used to cover the whole is British. The Poet Laureate admits this, and he acknowledges the difficulty, but he thinks everyone should be left free to employ now one, now the other, according to convenience. The irreverent might interpret this as: "In England you may safely speak of England and the English, but when you cross the Border, be careful to say Britain and British lest you get a stool thrown at your head. Frankly speaking, we have no great feeling in the matter. It may be because we have spent one half of our life in Scotland and the other half in England that our attitude is indifferent. "British" is the proper word, no doubt, but it is not a pretty word. We shall probably never hear of the "British language"—at any rate, it is to be hoped not. Our language and literature are English (dialects included), and we are generally known as "the English" throughout the world. No one has a warmer heart than we for "Caledonia stern and wild"—for her noble history, and even her brave Scots' speech; but we are not going to make a new shibboleth of "Britain" and "British" as invariable terms for the and island its peoples. As to our Church, we trust that more and more it will become English in thought, feeling, and sentiment, while never, of course, losing touch with the Scottish or Irish Presbyterian churches, with which it is in such close association, or with any of the churches included in the great Presbyterian system throughout the world.—London (Eng.) Presbyterian.

Hugh Pearson always spoke of Dean Stanley as the most absent-minded man in the world. He was once driving with him into Palermo; he complained of feeling cold, and as Stanley had his travelling bag with him, he advised him to put something extra on. He did so, and both resumed their papers. A loud laugh from some boys suddenly roused Pearson to the realization that Stanley was driving through the streets in his nightshirt, which he had put on over his coat, in pure absence of mind.—London News.

The most costly leather in the world is known to the trade as piano leather. The secret of tanning this leather is known only to a family of tanners in Germany, though the skins from which it is tanned come almost entirely from America.

She—Colonel, what was the narrowest escape you ever had?

He—It happened only a few nights ago. I was at a wedding and ate both chicken salad and ice cream without being poisoned.

A novel sort of window glass has been invented. Persons on the inside of the house can see through it, but it is opaque to those on the outside.

The modern temptations—For men, politics; for women, bargain sales.

## How Blind Children Play.

Many young people who have good eyesight of their own will be interested to learn how little folks who have no sight at all can get on. A writer in Little Folks gives a very interesting account of their doings:

"At the place called Swiss Cottage, in the northern part of London, there is a large and splendid building called the Blind School. Many of the blind boys and girls of London are sent to this school to be taught to read and write and to learn some kind of work, so that when they grow up they may be able to earn their own living. A visit to this blind school is a very interesting and wonderful experience. When the author of this article went with his friend, the photographer, they were shown into a large play ground. A number of girls were playing together, and at first it was impossible to believe that they were blind. Most of them were romping about just like ordinary children with eyesight. They never ran into one another, nor stumbled against corners, so that they seemed to see exactly where they were going. Several of them were playing with skipping ropes, laughing and shouting with great enjoyment. Two girls would wind the rope slowly and steadily, until another girl would run in and begin to skip, while the rope turned faster and faster, and at last the skipper was out of breath. And yet these girls were blind! How did they manage to run toward the rope just at the right time and not get entangled, or jump at the wrong moment? That is a puzzle for little folks who can see when they skip!"

## A Song of Harvest.

BY JOHN GREENLEAF WHITTIER.

O Painter of the fruits and flowers!  
We thank thee for thy wise design  
Whereby these human hands of ours  
In Nature's garden work with thine.

And thanks that from our daily need  
The joy of simple faith is born;  
That he who sows the summer weed  
May trust thee for the autumn corn.

Give fools their gold, and knaves their power;  
Let fortune's bubbles rise and fall;  
Who sows a field, or trains a flower,  
Or plants a tree, is more than all.

For he who blesses most is blest;  
And God and man shall own his worth  
Who toils to leave us his bequest  
An added beauty to the earth.

And, soon or late, to all that sow,  
The time of harvest shall be given;  
The flower shall bloom, the fruit shall grow,  
If not on earth, at last in heaven.

## The Greater Need.

A poor little half-starved child, living in a London alley, had a ticket given to her by a kind lady to admit her to a free tea and entertainment. She was wild with delight at the idea, and was running up to tell her mother, when she stumbled over a child crouched on the stairs crying.

She asked what was the matter. The child said her mother had beaten her because she asked for some breakfast, and she was so hungry she could not help crying.

"Well," said the other child, placing the ticket in her hand, "take this and, get a good tea. I've had no breakfast, either, but my mother never beats me."

She then passed on, leaving the ticket in the hand of the astonished child.—Young People's Weekly.

It is a great matter for a man to learn how to rest himself without being idle, and to make his necessary repose subservient to the glory of God.—Quesnel.

## Uses of Lime and Charcoal.

"The heat and moisture of the summer months has a tendency to rust metals, mildew fabrics and cover all sorts of substances with mould," writes Maria Parloa of "The Care of the House in Summer," in the July Ladies' Home Journal. "Fermentation and putrefaction develop rapidly in vegetable and animal substances if they are not carefully watched. Lime and charcoal are two aids towards keeping the house sweet and dry, and the housekeeper should, if possible, provide herself with both of these materials. A barrel each of lime and charcoal in the cellar will tend to keep that part of the house dry and sweet. A bowl of lime in a damp closet will dry and sweeten it. A dish of charcoal in a closet or refrigerator will do much toward making these places sweet. The power of charcoal to absorb odors in much greater directly after it has been burned than when it has been exposed to the air for a length of time. Charcoal may be purified and used again and again by heating it to a red heat. The lime must be kept in a place where there is no chance of its getting wet, and not exposed to the air."

Wherever Abraham journeyed he built an altar and called upon the name of the Lord. You are about setting out on your vacation. Do not forget to set up your altar wherever you may wander.

## Cheerful Obedience.

Blessed is the man who in the midst of trials is contented not to know. Not least among the heroes of the war were the men who were in the ships, listening for and obeying the commands of the officers, hearing the noise of battle and having more than a full share of its risks, but for whom, because they were deep down in the engine-room, there was none of the excitement of vision. Such must often be our Christian obedience, knowing but in part and yet obeying cheerfully in faith and patience and good assurance that the end is victory through Christ.—Congregationalist.

"But surely," urged Barlow, "seeing is believing?"

"Not necessarily," responded Dobson; "for instance, I see you every day, but as to believing you"—He never finished that sentence.

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