

## THE BOOTBLACK'S DIME.

"HAVE your shoes shined?" sang out a small boy, near the Union Station, among the throng of rural passengers just from the train.

A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoeblick's hands, and the brushes were soon wrestling with the splashes of rural clay.

When the shine was complete the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity—for at heart he did not care how his boots looked. But as he was pulling himself together for a new start he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime in his cup.

"What did you do that for?" asked the young man.

"Yer see," said the boy, "that wuz me tenth dime ter-day; an' me teacher at Sunday-school, she told me I oughter give a tenth of all I makes ter the Lord—see? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him, see?"—*Exchange.*

## AS THE ZULUS DO.

DR. TYLER has told about the Zulus for the benefit of the youthful reader. At the time of the "Zulu War" you may have heard what brave warriors they were, he says, and how, in an hour's time, they cut down an entire regiment of British soldiers which had gone into their country. They are a strong, athletic race of people, hospitable and good-natured. They are of different shades of color, from brown to black, their favorite being "dark brown," or, as they say, "black with a little red in it." They are a finer-looking people than the negroes of Western Africa, and have some customs like those of the Jews.

The man, if married, has a peculiar ring on his head, made of gum, gutta-percha like, which, sewed to the hair, rises with its growth four or five inches, making a convenient place for snuff spoons, porcupine quills, toothpicks, and feathers. The women shave all the head except a little tuft on the crown, which they work into a topknot with red clay and tallow.

The young men let their hair grow in a variety of strange shapes, now rising like ridges with valleys between, and now like a sugar loaf, while the more fat they can get for anointing the head the better.

They are fond of perfumes, and are glad to get them from white people to use in their toilet.

When they are infants, holes are bored in their ears, in which are placed reed snuff boxes. They all use snuff made of tobacco, burnt aloes, and ashes ground together. The powder is quite pungent, causing them to sneeze violently, and the tears to roll down their cheeks, which they wipe off with snuff spoons, their only handkerchiefs. When they sneeze, they thank the departed spirits for this sign of good health.

Their language is a soft and pretty one, easy of acquisition. Their houses, or huts, are made of long sticks fastened in the ground, bent over, and lashed with monkey rope. This makes a large basket frame, ten feet high, or is supported by a horizontal pole, placed on two posts. The covering is long grass, and when you first see a number of these huts they look like large haystacks.

The door is about two feet high, and this opening is a window and chimney as well as door. Creep in on your hands and knees and look about. A saucer-shaped hole is in the middle of the floor, with a rim around it to keep the coals and ashes from scattering. This is the fireplace, where the food is cooked, and around which the natives eat, sit and chat, or sleep.

The floor is smooth and hard, being made of ant heaps, a glutinous kind of earth, and pounded by the women.

On one side of the hut you see a small fence. What is that for? To separate the calves and goats, at night, from the people.

The furniture of a Zulu home is not very extensive. A few pots of earthenware for cooking, a few wooden spoons, some gourds for water and sour milk, a few mats of grass for sleeping, a wooden pillow, or four-legged stool, on which to place the neck, not the head—these are the principal articles of a Zulu hut.

If the huts were provided with doors and windows they would not be so uncomfortable to live in. I spent six weeks in one, and what annoyed me most was the smoke. The natives did not seem to think of it much, for they were used to it.

I tried to persuade the head man to allow me to insert an upright door in his hut, but he refused, saying: "Our fathers went in on their hands and knees, and we shall continue to do the same. Moreover, when you are with the Zulus, you must do as the Zulus do."—*Evangelist.*

## "TASTE AND SEE."

PSALM 34: 8.

SUPPOSE I pulverize a little sugar and a little salt. I put them on separate papers, and ask you to guess which is which. Though hundreds of men and women were to examine the contents of the two papers, even with microscopes, they could but guess which was salt and which was sugar. But let me call a little five-year-old girl, and say, "Nellie, wet the end of your finger and touch this white stuff. Now taste it." She does, and immediately says, "It's sugar." Does she know any better than the others? Yes. How does it come that she knows better than the others, when any one of the men and women knows a hundred times as much as she? Oh, but she TASTED, and the others only GUESSED.

God tells you, dear children, to "Taste and see that the Lord is good." One little girl or boy who has tasted, and knows by experience that Christ can save from sin, is a better authority than all the infidels and unbelievers that ever lived, for they only have guessed at what they didn't know.—*Gospel Trumpet.*

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