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SCOTCH HUMOUR.

"Jock," cried a farmer's wife to her cowherd. "Come awa' in to your parritch, or the flies lil be droonin' themsel's in your milk bowl."

"Nae fear o' that," was Jock's roguish reply, "they'll wade through."

"Ye scoodiel," cried the mistress, indignantly. "D'ye mean to say that ye dinna get eneuch milk?"

"Ou ay," said Jock, "I get plenty o' milk for a' the parritch."

The colloquy was richly humorous, and at the same time sublimely practical. The same may be said of the following:—

During the time of the great Russian War a countryman accepted the "Queen's Shilling," and very soon thereafter was sent to the front. But he had scarcely time to have received his baptism of fire when he turned his back on the scenes of carnage, and immediately struck off in a bee line for a distant haven of safety. A mounted officer, intercepting his retreat, demanded to know where he was going.

"Whaur am I gaun?" said he. "Hame of course, man, this is awful work; they're just killin' ane anither ower there."

A brother countryman took a different view of the same, or a similar situation. Just before his regiment entered into an engagement with the enemy, he was heard to pray in these terms. "Noo ye must unerstaun a Scotchman is great on prayer. "O, Lord! dinna be on oor side, and dinna be on the tither side, but just stand ajce frae baith o' us for an oor or twa, an' ye'll see the toosiest fecht that ever was fochen.' Amen. "What a fine rough hero was there.

Speaking of praying prior to entering into engagements, recalls another good and equally representative anecdote. It is told of two old Scottish Matrons. They were discussing current events.

"Eh, woman!" said one, "I see by the papers that oor sodgers have been victorious again."

"Ah, nae fear o' oor sodgers," replied the other. "They'll aye be victorious, for they aye pray afore they engage wi' the enemy."

"But do you no think the French 'ill pray too?" questioned the first speaker.

"The French pray," sneered her friend, "Yotterin' craturs! who wad ken what they said?"

What a charming innocent auld wife! Surely it was this same matron who once upon a time entered the village grocery and asked for a pound of candles, at the same time laying down the price at which the article in question had stood fixed for some time.

"Anither bawbee, mistress," said the grocer, "Cawnils are up, on account o' the war."

"Eh, megstie me," was the response, "An can it be the case that they really fecht wi' cawnil licht?"

Scotch humour, practical in the management of their devotional exercises, there is a practical side to the grief of Scotch folk.

"Dinna greet amang your parritch, Geordie," said one to another, "they're thin' eneuch already."

And the story is told of an Aberdeenshire woman who, when on the occasion of the death of her husband, the minister's wife came to condole with her, and said:—

"It is a great loss you have sustained, Janet."

She replied: "Deed is't, my lady. an' I've just been sittin' here greetin' a day, an' as sune as I got this bowliefu' O'Kail, suppit I'm gaun to begin an' greet again."

"You have had a sore affliction, Margaret," said a Minister once to a Scotch Matron in circumstances similar to the heroine of the above story. "A sore affliction indeed, but I hope you are not altogether without consolation."

"Na, na," said Margaret, "an' I'm no that, sir, for gin he has ta'en awa, the Saul, it is a great consolation for me to think that he's ta'en awa' the Stammick as well."

The Scotch are proverbially a cautiods people. "The Canny Scot" is a world-wide term; but the Paisley man who described Niagara Falls as "Naething but a perfect waste o' water," was canny to a fadit. And yet the Moffat man—his more inspiring native surroundings notwithstanding—was scarcely more visibly impressed by the same scene.

"Did you ever see anything so grand?" demanded his friend who had taken him to see the mighty cataract.

"Weel," said the Moffat man, "as for grand, I maybe never saw onything better; but for queer, man, d'ye ken, I once saw a peacock wi' a wooden leg."

A Scotchman was once advised to take shower baths. A friend explained to him how to fit up one by the use of a Cistern and Colander, and Sandy accordingly set to work and had the thing done at once. Subsequeuntly he was met by the friend who had given him the advice, and being asked how he enjoyed the bath:

"Man," said he, "it was fine. I liked it rale weel, and kept mysel' quite dry, too."

Being asked how he managed to take the shower and yet remain quite dry," he replied: "Dod, ye dinna surely think I was sae daft as stand ablow the water without an umbrella."

In Mr. Barrie's "Little Minister," a discussion takes place in the village Parliament as to whether it is possible for a woman to refuse to marry a minister. "I once," said Sneeky Hobart, "knew a widow who did. His name was Samson, and if it had been Tamson she would have ta'en him. Ay, you may look, but it's true. Her name was Turnbull, and she had another gent after her, named Tibbets. She couldna make up her mind atween them, and for a while she just keeped them dangling on. Ay, but in the end she took Tibbets. And what think you, was her reason? As you know, thae grand folks hae their initials on their spoons and nichtgowns. Ay, weel, she thocht it would be mair handy to take Tibbets, because if she had ta'en the minister, the T's would have to changed to S's. It was thochtfu' o' her."

OLD SCOTCH DIVINE.

Of Rev. James Robertson, of Kilmarnock, who was possessed of high attainments as a theologian and scholar, there are many good stories like many another divine in the Presbyterian Church. Mr. Robertson was often annoyed by those busybodies who take charge of everyone's business but their own. One day, when preaching upon the besetting sins of different men, he remarked, using a well known Scottish saying:—

"Everyane, my friends, has his ain draff-pock. Some hae their draff-pock hingin' afore them; ithers, again hae their draff-pock hingin' ahent them; but a ken a man that sits in my ain Kirk that has draff-pocks hingin' around him. An' wha dae think that is? A'body kens wha I mean. Nae ither than Andro 'Oliphant. Let us pray."

Mr. Robertson's precentor displeased him very much by his loud singing, and accordingly was not only often reproved, but even stopped by him after commencing the psalm. One morning a tune was started upon a key a little higher even than usual. When Mr. Robertson rose up in the pulpit, and tapping the musical worthy on the head, thus addressed him: "Andro, Andro," man, do you no ken that toom barrel aye sounds loudest?"

Lammas Day.

By our forefathers, August 1 was known as "the gule of August," and "Lammas Day." It was formerly one of the Quarter days of the year—Whitsuntide being first, Lammas next, Martinmas next, and Candlemas last; and some rents are still paid on these days, particularly in Scotland. For merly, on August 1, our ancestors offered bread made of a new wheat called "Lammas Wheat." While those tenants who held land of the Cathedral of York, were, by tenure, to bring a lamb in to the church, where it was dedicated to St. Peter and Vincula, at High Mass. Some writers derive the name from Lamb Mass, because of the foregoing, while others derive it from a supposed tything of lambs at this season. Blount says that it is called "Klay Mass," that is "Loaf Mass," which signifies a feast of thanksgiving for the fruits of the earth. In Ireland, according to Vallancy, La-ce-mas, the word was easily currupted into Lammas. The term "gule" applied to this day is of Egyptian origin, and signifies throat in the form of "cul" or "gul," and is a Celtic word, signifying a festive anniversary. Cormac, who was Bishop of Cashel in the tenth century, has left it on record that in his time four great fires were lighted on the four great festivals of the Druids—February, May, August, and November—and in all probability Beltane and Lammas were two of them.

Renovations.

A tourist saw the oldest inhabitant trying to chop a log of wood with an ancient axe. After watching a moment he said:—

"That's an old axe you've got there, isn't it?"

"Aye," was the reply. "it's a hundred years old."

"Indeed," observed the surprised tourist, "I shuold hardly have thought it would have lasted so long."

"Weel, said the old man, "it's no exactly that. It's had three new heads and two new handles since then."

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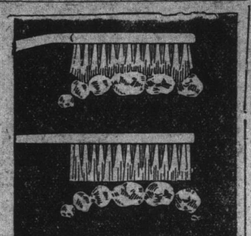

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Taken at His Word.

Old Johnson had realised the dream of his life and taken his only son into partnership in the business he had worked up himself. There was great pride in the old man's heart the first day they were installed in the office together, and he was looking forward to the projects they would work out, and how the young blood would stimulate the firm.

As the days went on, however, all did not work as old Johnson had expected, and the youngster's overbearing manner annoyed him considerably.

"Look here, young man," said he, one morning, "let's have a little less of the 'I' and a little more of the 'we' in this business. Remember, I'm still here, and you're only junior partner."

The youngster "lay low" for a week, and the father thought his few words had struck home a few days later, however, his son appeared, looking just a trifle anxious. "I say, dad, we've been and done it now?" he remarked.

"Done what?" asked his alarmed parent.

"Well—er—we've been and married the typist."

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The good old Anglo-Saxon race was
builded out of honest toil.
In early days our fathers worked
year after year upon the soil,
With sturdy arms they felled the trees
and reaped their grain from
stubborn fields,
And in their children's breasts they
sought to plant the grit which
never yields.

Defeat has swept them from their
homes, but they returned to
fight again;
Pillage and fire and flood have made
their earlier labors all seem
vain,
But still tenaciously they clung unto
their dreams and to their lands,
For no true Anglo-Saxon yields while
he can labor with his hands.

This is the heritage we own, this is
the glory of our race,
That we can stand and keep the faith
whatever hardships we must
face;
Sweep all we own on earth away,
burn down our buildings if you
will,
Tomorrow we shall go to work, undaunted, undeafeated still.

Oh, teach it to that boy of yours—
teach him the glorious strength
of toil,
Teach him to work for his desires,
teach him the riches of the
soil,
Let us not grow soft-mannered now,
still let our race go proudly on;
Hard work has made us what we are—
if pleasure grips us, we are
gone.

HOUSEKEEPERS

The dust which you see blowing about the streets is composed of horse manure, filth from the drains and cesspools and various other disease—bearing particles or atoms.

This dust blows into grocery shops and settles on all uncovered foods. If your grocer has an open sugar barrel in his shop the dust and dirt will surely get into the Sugar.

Whenever you buy Sugar taken from an uncovered barrel, depend upon it, you get a goodly share of disease—bearing dust. Do you care?

If you want clean Sugar, free from dust, buy Lantic Sugar in dust proof, full weight, sealed packages. Lantic Sugar is guaranteed very highest quality of pure granulated white sugar. Buy a 2 pound or a 5 pound package and see for yourself how good it is.

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An Ugly Little Man.

The vicar was explaining to the school-children the relations of adjectives and nouns by a telling example.

"For instance," he said, "what am I?"

"A man," the children shouted.

"Yes," he said, "but what else?"

For some time there was a pause; then one child ventured to suggest, "A little man."

"Yes, yes," he said, "but there is something more than that."

For a moment there was a puzzled silence, then one small boy almost leapt from his seat in his eagerness.

"Please, sir, I know," he shouted; "an ugly little man."

The Wrong Spirit.

Muriel, aged four, was taken by her governess to have her tea with an aunt. Presently she began to eat a piece of very rich cake.

"Oh, I just love this chocolate cake!" she exclaimed. "It's awfully nice."

"Muriel, dear," corrected her governess, "it is wrong to say you 'love' cake, and I've often pointed out that 'just' is wrongly used in such a sentence. Again, 'awfully' is quite wrong, 'very' would be more correct, dear. Now repeat your remark, please."

Muriel obediently repeated: "I like chocolate cake; it is very good."

"That's better, dear," said the governess approvingly.

"But it sounds as if I was talking about bread," protested the little girl.

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