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WEEP and you weep alone.

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A WORKMAN'S ESSAY.

On the 13th Chap. of I. Corinthians—Charity the Unfeigned Love to God and Our Neighbor.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or as tinkling cymbal.

Here our apostle begins a comparison between gifts and graces, and shows how much more excellent and desirable the saving graces of the Spirit are, than all those pompous and miraculous gifts, in which there is no real excellency, and nothing for which we should desire them, but only upon the score of usefulness and serviceableness to the church. And he instances, first, the gifts of tongues: Though I speak with the tongues of men and angels; that is, though I had the gift of tongues, or speaking divers languages in the highest measure and most exalted degree; could I speak and pray like an angel, discourse and talk beyond the rate of any mortal man, and have not the grace of love and charity. Alas! what is all this to God, who is not taken with a noisy sound, as children are with a musical instrument? Behold here, that the tongues of men or angels could have said nothing more plain or emphatical, to show how much more excellent the saving graces of the Spirit are than miraculous gifts, which commend us not to God, render us not like God, nor in any way qualify us for the enjoyment of him, giving him no intrinsic worths, or inherent excellency. They only proclaim God's goodness towards us, but are in no way evidential of any goodness in us towards him. Gifts are all like the gold which adorns the temple, but grace is like the altar which sanctifies the gold.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Further, suppose I had the spirit of prophecy, and could speak by inspiration of things present and things to to come, and could understand deep and difficult points in God's word and works, what is this more than Balaam had? And suppose I have all faith, that is, the highest degree of miraculous faith, so that I could remove mountains; yet this, severed from charity, or the predominant love of God and my neighbor, is all nothing. And I am nothing—that is, nothing worth in the sight of God. Now, my brethren, let us observe here, that miraculous faith may be severed from charity, but justifying faith cannot, which always worketh by love; and wherever that grace is found, it gives value and acceptance to all other graces. Faith without charity is but a dead assent; hope without charity is but like a tympany: the bigger it grows the more dangerous it proves.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Now, my brethren, let us observe here, first that alms may be given without true love to God, or our neighbor for God's sake; they may be given out of mere natural pity to the poor, out of a desire to be well thought of, and well spoken of by men, out of an opinion of merit, and obliging God, or from some other course that includes not love either to God or man; and whenever they are thus given they profit nothing to salvation. The Greek word for feeding the poor here, signifies to divide victuals in several pieces, and so distribute it amongst the poor. Oh, my brethren, what a consideration is this, that a man may do the eternal works of mercy, even the highest and most transcendent works, and yet want true love to God and his neighbor. My brethren, let us observe in the second place, that as alms may be given, so martrydom may be undergone, without charity. If I give my body to be burned; that is, if I have so much fortitude and courage as to lay down my life for Christ and his truth, which is such an high expression of my obedience to him as angels are not capable of performing, yet, without charity, burning is but a vain-glorious blaze; and instead of sealing the truth with our blood, we seal but our own shame and folly. Observe, the apostle says not, if I be burnt, persecuted, and put to death by others: but if I give myself to be burned, if I voluntarily and freely offer myself, not to imprisonment only, but to death itself—yea, to the most terrible kind of death, burning; yet if all this be not from a right principle and sincere, and if all this be without true love to God, and his glory, church, and truth, it will avail nothing to salvation. My brethren, let us learn hence: though no kind of external sufferings, though ever so grievous, either for the truth of Christ indeed, or for that which man's conscience judges to be the truth of Christ, is a sure and infallible sign of a gracious state. A man may suffer for truth, but not for truth's sake, only for interests sake; he may suffer from a natural strength and stoutness of spirit, and not from a spiritual fortitude wrought in him by the spirit of God. Ah, my brethren, how miserable is it to be burnt with fire here for Christ, and to hear him say afterwards, "Depart, ye cursed, into everlasting fire." It is indeed a great matter to suffer for Christ, but much greater to suffer with such a disposition of heart as Christ requires.

4. Charity suffereth long: and is kind; charity envieth not; charity vaunteth not itself, and is not puffed up.

Here the apostle enters upon the description and commendation of the grace and duty of charity and declares several excellent effects and properties of it, namely: it suffereth long, and is kind; that is, the charitable man is kind to all, patient towards all, he can bear injuries and reproaches very long, without either desiring or endeavoring to revenge them. It envieth not, that is, he envieth neither the power, nor profit, nor preferment, nor applause, nor precedency, of any man; but is well pleased with the happiness of every man, and laments their misfortunes. Charity vaunteth not itself, is not puffed up; that is, it suppresses all admiring thoughts, all arrogancy in assuming to ourselves and undervaluing of others.

5. Doth not behalf itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

That is charity, or true love to our neighbor, will restrain us from all unseemly deportment towards him; it will not suffer us to do an ill or indecent thing to any one; it breaks not forth into violent and ungovernable passions upon any provocations, how just soever, how great soever. Seeketh not her own—that is, her own praise, profit or pleasure; it seeketh not inordinately, it seeketh not injuriously, either in the neglect of others, or to the hurt of others. Charity is not selfish, but generous. It is not easily provoked—that is, charity is not provoked readily to think, speak, or act, rudely by small injuries on occasions; but beareth, forbeareth, and forgiveth. Thinketh no evil—that is, of any person groundlessly, but construes and interprets everything in the best sense; for, lightly to take up an evil report of our neighbor, to think or suspect, much more to believe and report, any evil of him, without sufficient evidence against him, is a violation of the law of charity, and consequently cannot be a true Workman.

6. Rejoiceth not in iniquity, but rejoiceth in the truth.

Charity rejoiceth not in any evil done, either (1) by ourselves, in the commission or after-contemplation of it, or (2) by others. Oh, my dear brethren, how sad it is when it becomes matter of mirth and sport to see another stab at once the christian name and his own soul; or (3) it rejoices not in any evil done to others; charity suffers no man to be pleased or delighted with any deceit or falsehood spoken of or done to others, or with any ill stories or malicious insinuations concerning them. But rejoiceth in the truth—that is, (1) Charity is so far from rejoicing either in the falls or misfortunes of others, that it rejoices when the truth and innocency, the righteousness and equity, of any person or cause is made evident and manifest. A good man rejoices when he sees any suspected for, or charged with, iniquity, upon due examination, cleared and acquitted. Or (2) rejoiceth in the truth—that is, in man's loving truth, doing justly, and living righteously, accordingly to the rule of truth, the gospel. Oh my brethren, what a complacency and inward pleasure doth it beget in a good man's mind, when he beholds truth and righteousness, piety and goodness, prevailing in the world.

7. Beareth all things, believeth all things, endureth all things.

Charity (or love) has strong shoulders to bear wrongs and injuries with patience, though very hard and grievous to be borne, without returning evil for evil; it will enable us to forbear one another in love, and not to cease to be kind, notwithstanding provocations. Believeth all things—that is, charity inclines a man to believe the best of his neighbor, till the contrary appears; it interprets everything in the best sense, and makes the fairest construction of every man's case and condition. Not that a charitable man is a credulous man, and can believe whatever he pleases, but he believeth all things, so far as either reality or probability, so far as truth or appearance of truth, will encourage him to do it. A charitable man is very willing to believe that things are meant as they are spoken, and intended as they are done. Oh, my brethren, how uncharitable then, and unjust, are they who believe all is ill, when they know nothing ill, and think and speak ill of them in whom they never saw anything but what was good! It is not sufficient that we do not judge our neighbor maliciously, but we must not judge him ignorantly; it is an injurious and unworthy jealousy, when a person's actions are fair, to suspect his intentions. Hopeth all things—that is, it is the genius of charity, and the character of love, to hope the best of persons and things, so far as there is any ground of hope—yea, though they carry in them some cause and color of suspicion, it inclines us still to hope the best concerning men's intentions and actions; and if our brother be bad at present, not to despair of his amendment, but endeavor to secure his reformation by all proper means. Endureth all things—that is, it puts up with wrongs and injuries, without desiring, much less endeavoring, to revenge them; it causes us to endure persecutions with much patience, and extinguishes all inclinations to revenge. Some will conceal their anger, but seek revenge: their malice is like slow poison that does not discover violent symptoms, but destroys life insensibly. Others have such fierce passions that they strike fire out of the least provocations; they inflame their resentment by considering every circumstance that will exasperate their spirits; but charity beareth all things, endureth all things.

13. And now abideth faith, hope, charity these three; but the greatest of these is charity.

The design of the apostle in these words is (1) to inform the Corinthians that the sanctifying graces of faith, hope and charity are to be preferred before all the fore-mentioned extraordinary gifts of prophecy, miracles, tongues—healing the sick and raising the dead not excepted. The least degree of sanctifying grace from the Holy Spirit is to be preferred, with respect to ourselves, before the largest measure of extraordinary gifts which are wholly for the good and benefit of others. (2) As our apostle had compared gifts and graces together before, so he compares graces amongst themselves now. Faith, hope, and charity are set in competition, and the preference given to the last, partly with respect to its present excellency, for charity is the end to which faith and hope are but the means, and partly with respect to its future duration. Faith and hope will vanish with this life; faith will end in sight, and hope in enjoyment, but charity will never pass away, but last and flourish when we come to heaven, and be a special ingredient in, and a considerable part of, our happiness there, which consists in the rapturous contemplation of divine love, in loving, praising, admiring, and adoring God, our great Creator, and in loving all whom he loves, and that eternally. Oh, my brethren, let us learn (1) that faith, hope, and love are abiding graces; they do and must keep house, not only in the A. O. U. W. in general, but in the soul of every member of the A. O. U. W. in particular. My brethren, let us learn (2) that of all these graces, charity is the greatest and most excellent: (1) in regard to its extent, reaching to God, angels and men; (2) in regard to its use, extending to the good of others, whereas faith and hope are particular and private graces; (3) in regard to perfection, as rendering us more like to God; (4) in regard to duration: farewell faith and hope, when we come to heaven, but welcome love. Therefore, the greatest of these is charity.

CHARITY, HOPE AND PROTECTION.

"To every loyal brother of the A. O. U. W. these words symbolize the greatness of an organization which to-day is doing good commensurate with the loftiness of its mission. Charity, Hope and Protection are the three cardinal principles of our order. By a combination in the character of each member of these three attributes, we have men of noble mien working together for a common good. Our field is a world-wide philantrophy, where the merits so combine as to make of every member a true man. Selfishness and hatred is no part of the A. O. U. W. system. It is a departure from it as much as possible. The true Workman has no other than Charity for a brother, Hope for the good of the future, and Protection for the helpless in time of sore trial and distress. These are the three talismanic words and objects of the order, and be who cannot affiliate with those whose aims are embraced in these, cannot be, in word and deed, a true Workman.

"My brethren, let us teach fraternity and hold up before our members in the lodge that charity is the greatest of virtues. How many of our members act towards their own brothers of the order in business transactions with these precepts in mind. Charity is love. Brothers, act as brothers, and do not excuse your sharp transactions because it is business—business ends at the grave. Fraternity—love—reaches beyond the narrow confines of the last earthly place into the great beyond, into the eternal home, where all is love."

F. L. M.

ITEMS ABOUT ROYALTY.

Corsets have not been worn by Queen Victoria in over twenty years.

The King of Portugal has the most costly crown in the world. The gold and jewels of which it is composed are valued at $6,500,000.

The iron cage as a prison was invented in France by the bishop of Verdun in the time of Louis XI., and the bishop himself was the first prisoner to be placed in it.

The Sultan of Turkey nearly always dines alone. Tables, plates, knives and forks are eschewed. He uses only a spoon and his fingers, thus fishing out the food from little saucepans placed on the floor.

The Sultan of Turkey is a monomaniac on the subject of carriages. He has been steadily engaged in making a collection of such vehicles for the past twenty years and now has nearly 500 of all makes and kinds.

The Czarina of Russia has joined the noble army of typewriters. She has mastered the technique of the machine, and many of the Czar's memoranda on State affairs are her work, merely signed with his initial, "A."

During the thirteenth century the Chinese empero s made money from the inner bark of the mulberry tree, cutting it into round pieces and stamping it. To counterfeit or refuse to accept it as a legal tender was punishable by death.

The navigation of the Dead Sea is the latest step in oriental progress. The sultan has sent two sailing boats there, one for freight and one for passengers. Abdul Hamid is going to try to make money out of the salt-bitumen and sulphur of the lake.

Princess Maud, of Wales, who is more like her father than any other of the Prince of Wales' children, inherits the paternal love of humor. She is an inveterate punster as well, and she and her father make a merry pair when they are in a joking mood.

TROUBLES OF WRITERS.

De Foe had more than one dose of Newgate and the pillory.

Spencer, the poet, suffered the extremes of poverty and neglect.

Cooper was all his days overshadowed by the gloom of insanity.

Le Sage was poor all his life. In old age he was dependent on his son.

Milton was blind in his old age and often lacked the comforts of life.

Bacon was avaricious, and his greed for money finally led to his disgrace.

Byron was club-footed and the fact was a source of constant misery to him all his life.

Dante passed most of his life as an exile from the only city in which he cared to live.

Vondel, the great Dutch dramatist, was poor all his life, and was finally buried by charity.

Newton's great regret was a lack of time to complete the work he had laid out for his life task.

Bunyan passed twelve years in jail, and during that time supported himself while writing "Pilgrim's Progress."

Disraeli, the author of the "Curiosities of Literature," ruined his eyes by his indefatigable studies and became almost blind.

MISSING LINKS.

Sicilian sulphur deposits employ 18,000 men.

Cucumbers were originally tropical vegetables.

There are 180,000 suicides yearly and increasing.

Palm leaves on the Amazon grow thirty feet long.

The giraffe has a tongue almost eighteen inches long.

Ninety-one per cent. of the farmers in Utah own their farms.

Thirty-two thousand varieties of goods are made from wool.

The thread of silkworm is one one-thousandth of an inch in diameter.

Worth recently made for a Parisian belle a gown which cost the wearer $30-000.

An entomologist estimates that there are 240,000 varieties of insects in the world.

Shigaken, Osaka, claims to have a dwarf 36 years old who is only 17 inches in height.

LITERARY DOINGS.

Mr. Holman Hunt is occupied upon his new book, which will treat of the pre-Raphaelite movement in England.

A copy of the sixpenny pamphlet edition of Gray's "Elegy," printed by the author in 1751, sold lately in London for three hundred and seventy dollars.

The interesting announcement is made that an authorized memoir of the late Dr. Francis Parkman will be prepared under the direction of his family.

With the seventy thousand dollars left to Yale by the late Judge Billings a chair of English literature is to be established. It will be known as the Emily Sanford professorship.

A rumor has gained some credence in German that Prince Bismarck has sold the copyright of his memoirs to a firm of publishers for one hundred and twenty-five thousand dollars.

Logic.

Naming a horse is sometimes fully as difficult as naming a baby, although the groom of a well-known New-Yorker did not find it so the other day. Mr. Johnson had a valuable horse which he had called Ajax, and only recently was able to buy an excellent mate for it. What to call it was the problem, and in his anxiety to discover just the right name several days went by. At last he went to the stable one day and discovered that his groom had solved the difficulty for him. The word "Ajax" was painted over the stall of the older horse, and over that of the newcomer appeared, in large chalk letters, "Bjax."

Instances of Meanness.

"She's mean, you say?"

"Mean?" That's no word for it. She keeps a secret just because she hates to give anything away. She won't let a tramp who calls at her door have a bite. She won't even let her husband have the last word. And she wants her family to be mean, too. Why, when her daughter, in a moment of tenderness, gave me a kiss last night, the poor girl was almost frightened to death at the thought of what she had done. She said the mother would be awful mad with her if she found out that she had given me a kiss, and she begged me to return it, which I did. Oh, yes; she's awfully mean."—New York Press.

What It Was.

"Yes," said the sentimental man who had returned to his native village, "there is the dear old landmark."

"Is it that pump ye're talkin' about?" inquired one of the residents.

"Yes."

"Humph! That ain't what I'd call a land mark. That's a wagr mark."

SURPRISES OF SLIPPING.

MISHAPS OF AN ORDINARY DAY ON ICE-COVERED WALKS.

The Pedestrian Begins With the "Grand Bow" in the Morning, Followed With the "Double-Up" at Noon, and Winds Up at Night With the "Starlight Slide."

"Man is by man amused in the midst of misfortune."

That is an old Russian adage, but there is a deal of truth about it if it has become "shelf worn," and no one would doubt it after an experience with the pavements of Toronto during the past week.

The glistening halls of ice that have formed at intervals in an otherwise clean sidewalk, the shining tops of coal hole and cellar coverings, the treacherous edges of curbs and the slick slides made by the irrepressible small boy have been and are still silent witnesses to the fact.

Men who fondly nursed the thought that they had grown too old for athletics have demonstrated during the reign of Jack Frost that they still possess a certain amount of agility.

Every time they have given an exhibition of it by suddenly flying into space and after numerous contortions sitting suddenly down upon the sidewalk their friends have offered them a deal more commendation for their skill than they felt they deserved.

GRAND BOW. TURKISH DROP.

There is not a turner in this city who would not have envied the suppleness of limb displayed by hundreds of pedestrians on the principal thoroughfares of this city during the past four or five days.

These exhibitions were especially noticeable in the busiest section of town, where the tramping of the multitude had worn snow and ice into hard, glistening lumps or slippery surfaces that seemed imbued with a fiendish propensity of lying in wait for the unwary.

One man who has made a study of the various forms of falls from his office window classifies them as follows: "There is first the 'double up,' where a man strikes the edge of an iron coal hole cover and pulls his knees into the pit of his stomach before sitting down backward on his hands.

DOUBLE UP. CATAPULT CAROM.

"Then comes the 'jacknife slip,' and this time he has struck the shining top of a barred grating over a cellar window, and it brings his head down between his knees with a suddenness that threatens to loosen his teeth.

"Then a gentleman in a light overcoat and a high hat steps lightly upon a ball of ice, and in an instant he makes the 'grand bow.' His hands touch the sidewalk and his feet are in the air, giving him the appearance of one who is about to execute a hand spring.

"Following these you have the "Turkish drop,' during which he sits down like a genuine Mussulman with both legs crossed under him. He may know nothing of tailoring, but he looks for all the world like a knight of the shears now.

"The 'catapult carom' is a result of the man stepping hastily upon the rounded edge of an ice covered curb, which, like the worm when trod upon, turns and sends him shooting into space.

"One more and then I am done, and the last is the starlight slide. Here is a case of misplaced confidence where he has attempted to trip airily down one of those wooden inclined planes that the big wholesale houses use for loading their trucks.

"Of course his feet go from under him when he is but halfway down, and after his hat has rolled into the gutter his head hits the big, hard, ice-covered planks a resounding whack that gives him more points on astronomy in one second than he could read up in a year."

PATHFINDER.

The Great Brotherhood.

Beggar—"Cahn't you give me a nickel, sir? I'm nigh starving."

Brouson—"It is very evident you don't know me. I'm a Wall street man."

Beggar—"Pardon me, sir. If I'd a known I wouldn't a'spoke. But I'll make up for it, sir. Here's a quarter, if it'll help you."—Harper's Bazar.

The Mark of the Amateur.

"Who's the new policeman, Jimmy!" asked the woman who keeps the apple stand.

"I dunno," replied the newsboy. "How did you know he was a new policeman?"

"Because he said thank you after he got through helpin' 'imself to me stock in trade."—Washington Star.

Freeing a Well of Foul Air.

"I saw," says a writer in a Western paper, "a curious method used, the other day, in Illinois to take the foul air out of a well. The well was to be cleaned, but the man that took the job was afraid to go down until he had ascertained the quality of the air at the bottom. He let down a lighted candle, and when it had decended to about six feet of the bottom it went out as suddenly as though extinguished by a whiff of air. That was all he wanted to know. He was then sure that the well had poisonous gas in it, and took a small umbrella, tied a string to the handle and lowered it open into the well. Having let it go nearly to the bottom, he drew it up, carried it a few feet from the well and upset it. He repeated this operation twenty or thirty times, with all the bystanders laughing at him; then again lowered the light, which burned clear and bright even at the bottom. He then condescended to explain that the gas in the well was carbonic acid gas, which is heavier than the air, and therefore could be carried in an umbrella just as though it were so much water. It was a simple trick, yet perfectly effective."

Sara's Opinion.

Madame Bernhardt has expressed her opinion regarding several of her fellow-players. Mary Anderson she considers very beautiful and graceful, and a—a good actress, but not great. Mrs. Langtry is beautiful, beautiful! But Ellen Terry—she is just I love. Oh, she is a great artist—so graceful, so be-[illegible] charming [illegible] artist, [illegible] actor."

APPARITIONS IN HISTORY.

Byron often received visits from a spectator, but he knew it to be a creation of imagination.

Goethe says that he one day saw the exact counterpart of himself coming toward him.

Pope saw an arm apparently come through the wall and made inquiries after its owner.

Dr. Johnston heard his mother call his name in a clear voice, though she was at that time in another city.

Count Emmanuel Swedenberg believed that he had the privilege of interviewing persons in the spirit world.

Loyola, lying wounded during the siege of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Sir Joshua Reynolds, leaving his house, thought the lamps were trees and the men and women bushes agitated by the breeze.

Oliver Cromwell, lying sleepless on his couch, saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England.

Bostock, the physiologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and headgear as distinct as those of a living person.

CHURCH AND CLERGY.

The Society of Friends recently sent a check for $8,930 to the Salvation Army for use in its social scheme.

During the last four years the Christians of Berlin have given $3,500,000 toward the erection of new churches in the German capital.

The most numerous body of religionists is that devoted to Buddhism, 420,000,000. The number of Christians is estimated at 408,000,000.

In the islands of the sea there are 211 stations occupied by 190 missionaries. Twelve societies are represented. The converts number 100,000.

During the last year the Basle society of Germany distributed more than 25,000 copies of the Holy Scriptures at an expense of $5,000.

The Church Missionary society of England last year had an income of £27,000 in excess of its expenditures, which amounted to $1,250,000.

India has eight Christian colleges and 26,000 schools and 3,000,000 pupils. There are 18,000,000 girls of school age and only one in sixty attends school.

Contributions to all benevolent purposes by Protestant Christians of the United States amount to about $85,000,000 annually. Only one seventh of this is given to foreign missions.

STRAY SHAFTS.

Every man makes a good husband for a while.—Atchison Globe.

The worn-out clock usually comes to an untimely end.—Glens Falls Republican.

The man who "itches for fame" is usually kept scratching.—Yonkers Statesman.

Yes, Minerva, there is a vast difference between fast days and fast night.—Elmira Gazette.

A good many boys have turned out badly because they had fathers who made them work with a dull hoe.—Ram's Horn.

"That changes the complexion of things," mused Wigwag as he gazed on his wife's dressing-case.—Philadelphia Record.

The poet writes of the music of the woodland depths, but he omitted to say that it is the pine tree that gives the pitch.—Lowell Courier.

A young lady who was pelted with confectionery by the Rex maskers said: "To be candied, I do not like for them to throw hard bon-bons at me."—Picayune.

"Do you t'ink you love me, Dennis?" asked Judy. "Go way, darlint; av coorse I do." "How do you know it, Dennis?" "Be the way I appreciate your prisence when Oi'm away from ye."—Troy Times.

RELIGIOUS SMILES.

"Deacon," said a minister out west, after a heavy sermon, "I'm tired." "Indeed," replied the deacon, "then you know how to pity the congregation."

"Ah, parson, I wish I could take my gold with me," said a dying deacon, who was very wealthy but very selfish. "It might melt," was the minister's consoling reply.

"What do you think of your new minister?" And Sandy, scratching his pow answered: "I dinna think muckle o' him. Six days he's eenvisible, and the seventh day eencomprehensible."

A lady was once narrating to Bishop Temple how her aunt had escaped from a railway accident. "Five people in the same compartment were killed and my aunt alone escaped; wasn't it providential?" "Humph!" said the bishop, "don't know your aunt; can't say!"

A colonel commanding a British regiment in India requested a drill sergeant to ascertain the religious views of some new recruits. The latter were paraded and the sergeant cried out: "Fall in, Church of England men to the right; Roman Catholic men to the left; all fancy religions to the rear."

A Diminutive Chariot.

Max Kaufman, a Berlin jeweler, has made a perfect ivory chariot with movable wheels, the whole weighing but two grains.

APPOINTED BY ROYAL WARRANT — SOAP MAKERS TO THE QUEEN

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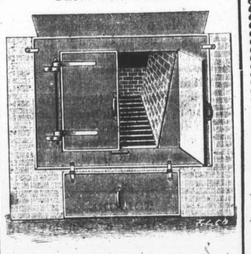

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