in a peck of trouble.

A BENT pin on a cha'r is the turni g point of many a bov's career.

The man that never smiled agan dich't tave his blue ri bon in vain.

TWENTY-TYPE familes of Menconites in Manitoba cultiva'e 10,470 acres.

"ONE touch of nature," observed the incluriate as the ground rose and struck him.

THERE are three good aids to the devil in this life—poverty, politics, and the trothache.

THOMPSON says you may telk of your water-cures, your movement-cures, and your b'ue glass-cures, but there's nothing like sinecure after all.

sinceure atter att.

"Have you not-ters with two helds down your way?" was asked of a southern negro who had been boast n of the remarkable productions of this country." "Oh, yees, we habs um, but they are berry rar, berry

rar."
"Do you mean 'o call me a liar?" asks a ferocious old gentleman. "Well, no; not exactly," temporizes tis young friend, "but if I saw you in the company of Ananias and Sapphira I should say you were in the bosom of your family."

Sapphira I should say you were in the bosom of your family."

The Misr, a newspaper published in Egpyt, says of the origin of the Afghans: "The Persians style the people 'Afghans,' because when they were carried away captive by Nobuciandnezz, they were full of lamentation, and the word Afghan, in Persian, has primarily that signification. Others say that Afghan was the name of one of Saul's grandchildren, and that the present prople ascribe their origin to him. The lower classes in Persia call them Aagan; the ladicans call the n Pata; and some of the Afghary tribe:—such as those inhabiting Kandahur and Kazm—style themselves Pushtu and Pushtan; while those of Khost, Kuram, and B-jawan say that they are Pughtu or Pugh au. The 1-ght differences in these several names point to a common origin, and suggest its derivation either from Pastua, a district of Nisayou, or fromse Pusht, the name of a town in Khura-an, converted first into a Persian p'ura', and su'sequently changed into a gener anounly the suffix u a' the end of the word. Others, again, deeming the Afghuns the descendants of the Israelites, trace both designations to Pakhith, the name of a place in Palestine.

tions to Pachith, the name of a place in Palestine.

In a new monthly, c titled the Useful Ars, published by James A. Whitney, of Chicago, there are some very sugg stive remarks by the editor on the need of a substitute for the old apprentice system. He says: "It is not to be defield that better means than now exist should be afforded for the tracical and exist should be afforded for the practical and exist should be afforded by the special branch of science as applied to each industry, the systematic explanation of the methods by which that industry is carried on in different constricts, and under different conditions, and under different conditions, and under different conditions, and under different conditions, and under different constricts, and under different constricts. This idea is, of course, one to the charge of being Utopian, and by many will be unhesitatingly pronounced chimerical. Yet its operation outlies and the properti

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Consider the Ravens.

The bird has pain, but has no fear, Which is the worst of any gear; Which is the worst of any gear; When cold and hunger and harm betide He gathers th. m not to stuff inside him Content with the day's ill be has got, He waits just, nor haggles with his lot; Neither jumbles God's will.

With driblets from his own still.

But next I see, in my endeavour, Thy birds here do not live for ever; That cold or hunger, sickness or age, Fins see their earthly stage; Fins see their earthly stage; And never gives another croak; Birds lie here, and biros lie there, With little feathers all astrac; And in thy own sermon, thou That the approve fails dost allow.

It shall not cause me any alarm, For neither so comes the bird to harm, It shall not cause me any sarin,
For neither so comes the bird to ha
Seeing our Father, thou hast said,
Is by the sparrow's dying bed;
Therefore it is a blessed place,
And the sparrow in high grace,
it cometn, therefers, to this Lord;
I have considered thy worl,
And henceforth will be thy bird.

THE ORDEAL OF FAY.

AUTHOR OF "JENNIE OF TE

PRINCE'S." IN FOUR CHAPTERS.

I awake next morning with a start, and as I raise myself and stare blankly at the closely curtained window opposite, I feel unrifushed, dissatisfied.
What has happened? What does this dull pained feeling mean?
Who has not lived through that bitter awakening to trouble? You feel it is sanding by your bedside awaiting you, ready to pounce upon and abord you? you scarcely remember how i looks, you dread to meet it, and yot know it cunnot be avoided, must be face d. You may turn on your pillow, close your eyes tightly, try to shut out vision and consciousness;—wain attempts—the trouble is there and sooner or later will fasten upon you, fraught with bitter remembrance, bringing with it future dreal.

My trouble—which no doubt seems very trivial and absurd to you, render—is to my self soure by defined. B.t, though so shadowy, it is poinfully palpable, all the same. While I am dressing I soold myself vigorously. I deformie not to be a caward, not to implied in the control of the certain.

out y. I determ to not to be a coward, not be to impay a difficulties where none exist that the control of the

Disappointed Love.

Standard

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