

**The Fairy's Gifts.**

BY J. TORREY CONNOR.

Last night when I was snug in bed,  
A fairy came to me and said:

"Dear child, three gifts to you I bring  
A box, a mirror, and a ring.

"Each morning use the mirror bright,  
To bring your little faults to light;

"When you have found them, every one  
Open this box, as I have done,

"And pack them quickly out of sight,  
Remember! shut the lid down tight!

"We call these, best of gifts to youth,  
One, Self-control; the other, Truth;

"This golden ring, Sincerity,  
Wins friends wherever you may be."

I never spoke, I did not stir;  
I only lay and looked at her.

And when she went I do not know—  
She melted like a flake of snow.

The door was barred, the window, too;  
How do you suppose that she got through?

I'm sure she came, so real it seemed;  
But mamma says I must have dreamed.

**QUEER WAX EFFIGIES.**

BY MAX BENNETT THRASHER.

Years ago a flight of narrow stone steps led to the oratory above one of the chapels in Westminster Abbey, but these have long since been covered with wood, and the oratory is used as a storage place for the famous wax effigies, the least grotesque and best preserved of which may still be seen there. These wax statues are the mementoes of a strange old-time ceremony. Long ago, when a great man or woman died, it was the custom to model a representation of the deceased, dressed as in life, which was carried in the funeral procession. After the burial the effigy was set up in church as a temporary monument. One odd feature of the practice was that during the time that the effigy was on exhibition, it was customary to affix to it, by means of paste or pins, short poems or epitaphs complimentary to the person represented. In the case of a sovereign the statue was usually left in position for a month only, though after Charles II. died his wax figure stood for two centuries over his tomb in the chapel of Henry VII., and was the only monument he had.

The royal effigies here in Westminster date back to the fourteenth century; but all of the oldest ones are so mutilated and defaced that they are not shown. Many of them were of wood, and have been wantonly stripped of the rich garments which they wore. About a dozen of the later figures are still preserved, each standing stiffly in a glass case by itself, and decked, as they are, in faded silk and tarnished tinsel, they form so startling a contrast to their stately marble successors on the tombs below, that it seems as if the coming up of this one short flight of steps had translated the visitor from the consecrated atmosphere of the Abbey into the vulgar air of Mme. Tussaud's establishment.

The oldest figure here is that of Charles II. It is dressed in the blue and red velvet robes of the Garter, trimmed with superb old point lace. By his side, in another case, is a figure of Gen. Monk, clad in armour. The head of the figure is now bare, but it originally wore the famous cap mentioned in the "Ingoldsby Legends":

I thought on Naseby, Marston Moor, and  
Worcester's crowning fight,  
When on mine ear a sound there fell, it  
filled me with affright,  
As thus in low, unearthly tones, I heard  
a voice begin:  
"This here's the cap of Gen'ral Monk!  
Sir, please put summat in."

In the last century the vergers, when showing these figures to visitors, came to use this cap as a gentle hint that their none too large wages might be acceptably increased by a small coin dropped into it. Goldsmith, who has recorded an account of his visit to the Abbey, says of this cap, in an account of a conversation with the vergers who was his guide, "Pray, friend, what might this cap have cost originally?" "That, sir," says he, "I don't know; but this cap is all the wages I have for my trouble."

The two latest figures, those of the Earl of Chatham and Admiral Nelson, were unquestionably put in by the officers of the Abbey merely for show purposes, to increase the attractiveness of the exhibit. That of Lord Nelson is in-

teresting from the fact that it is dressed in a suit of clothes which the admiral once wore. There seems good reason to believe this to be true, since, when MacIise borrowed the figure as a model while he was painting his famous painting, "Death of Nelson," he found attached to the lining of the hat the eyepatch without which the admiral, who was blind in one eye, never appeared. Nelson is buried in St. Paul's, in spite of his famous exhortation to his men at the battle of Cape St. Vincent, where he cried, "Westminster Abbey, or glorious victory!"—St. Nicholas.

**REMARKABLE ANTS.**

Bees and ants may be called civilized animals. They live in cities, and understand the value of co-operation. Indeed, they could give men some valuable lessons upon one of the oldest, the best known, and the truest of human proverbs: "In union there is strength."

Ants show wonderful intelligence, and the "driver ants" not only build boats, but launch them, too; only, these boats are formed of their own bodies. They

ings by millions. They are harmless to the residents if they do not disturb or kill any of the number. In half an hour the ants enter every room, wardrobe, trunk, and cranny in the house, in search of insects. They cover the walls, the floors, the ceilings, and even the under side of the roof, and woe to every cockroach, fly, or wasp that does not immediately escape!

In Trinidad, they filled Mrs. Carmichael's house for five hours, destroying hundreds of insects, and a score of mice and rats, which she saw covered with hundreds of the little warriors, until they were worried to death and then devoured. After this thorough depopulation, the ants suddenly left for their nests.

The negroes are so impressed with their usefulness, that they call these ants "God's blessing." One of them, passing Mrs. Carmichael's house just after the above scene, called out: "Ah, missus, you've got the blessing of God to-day; and a great blessing it is to get such a cleaning!"

It is hard to please people who never know what they want.



AN ARMY OF ANTS.

are called "drivers" because of their ferocity. Nothing can stand before the attacks of these little creatures. Large pythons have been killed by them in a single night; while chickens, lizards, and other small animals in Western Africa, flee from them in terror.

To protect themselves from the heat, they erect arches, under which numerous armies of them pass in safety. Sometimes the arch is made of grass and earth, and gummed together by some secretion; and, again, it is formed by the bodies of the larger ants, who hold themselves together by their strong nipers, while the workers pass under them.

At certain times of the year, freshets overflow the country inhabited by the "drivers," and it is then that these ants go to sea. The rain comes suddenly, and the walls of their houses are broken in by the flood; but, instead of coming to the surface in scattered hundreds, and being swept off to destruction, out of the ruin rises a black ball that rides safely on the water, and drifts away.

At the first warning of danger, the little creatures rush together and form a solid body of ants—the weaker in the centre. Often this ball is larger than a common baseball, and in this way they float about until they lodge against some tree, upon the branches of which they are soon safe and sound.

"Hunter Ants" are found in tropical countries. It appears that at particular seasons, when pressed for food, they leave their nests and enter the dwell-

**LESSON NOTES.**

**FOURTH QUARTER.**

STUDIES IN OLD TESTAMENT HISTORY.

**LESSON VIII.—NOVEMBER 22.  
REWARDS OF OBEDIENCE.**

Prov. 3. 1-17. Memory verses, 1-4.  
**GOLDEN TEXT.**

In all thy ways acknowledge him, and he shall direct thy patha.—Prov. 3. 6.

**DAY BY DAY WORK.**

Monday.—Read the Lesson (Prov. 3. 1-17). Learn the Golden Text.

Tuesday.—Read what we are to do with God's word (Deut. 6. 1-13). Learn the Memory Verses.

Wednesday.—Read what the obedient will have (Deut. 6. 17-25). Study Teachings of the Lesson.

Thursday.—Read of the safe way (Prov. 3. 19-26).

Friday.—Read why we should like correction (Heb. 12. 1-11).

Saturday.—Read how to be a doer of the word (James 1. 19-27). Answer the Questions.

Sunday.—Read who are the friends of Jesus (John 15. 1-14).

**QUESTIONS.**

I. The Value of Law, verses 1-4.  
1. Why does the father counsel his son?

2. How does religion tend to prolong life? 3. What was meant by "mercy and truth"? Where were they to be worn? Why were they to be in the heart? 4. What is favour?

**II. The Value of Faith, verses 5-10.**

5. Why should we trust in God? What must we guard against? 6. When should we own God? How may we attain safe guidance? 7. What is one of our worst enemies? 8. What will fear of God do for us? 9. How should we honour the Lord? What was the law about first fruits? 10. What temporal blessing is promised?

**III. The Value of Chastening, verses 11, 12.**

11. How does God chasten? 12. How do afflictions come? Of what are they tokens?

**IV. The Value of Wisdom, verses 13-17.**

13. How should we seek wisdom? 14, 15. Name the things it is better than? 16. What gifts does wisdom bring? 17. What will we gain by following her?

**TEACHINGS OF THE LESSON.**

There is only one right way and only one safe guide. The good will be respected and loved. Safety is linked with a low esteem of self. Trial often prepares for greater usefulness. The most earnest efforts should be made to secure the best things. It is only by religion that we can secure the best of both worlds.

The true philosophy of family descent is in old Mat Pryor's epitaph, quoted by J. S. Willis in a speech in the House of Representatives:

"Here lies Mat Pryor,  
Descended from Adam and Eve;  
If any one can go higher,  
I'm willing to give him leave."

Jilson—"That's rough on you, Jabson."  
Jabson—"What is?"

Jilson—"That three days' beard of yours."

McGuiggan—"An' why do they call it a tin weddin'?"

O'Dare—"Bekase they've been married tin years."

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